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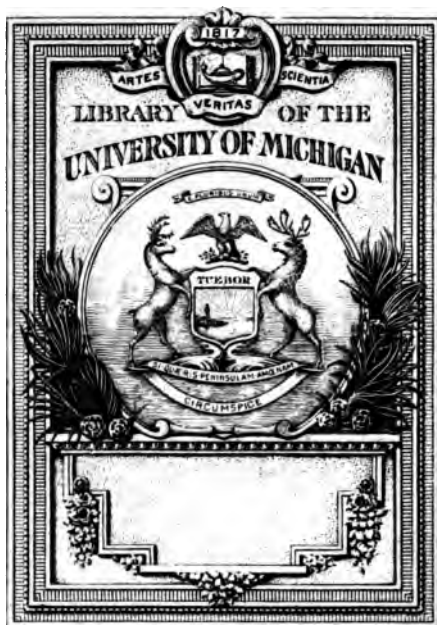
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B.L.



THE  
EPISTLES  
OF  
PHALARIS,

Translated into *English* from  
the Original *Greek*.

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By *S. Whately*, M. A. late of *Magdalen*  
College in *Oxford*.

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The Second Edition.

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L O N D O N,  
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Henry Poley of Badley  
In Com. Suff. Esqr. 1703

English  
Dr. Bell  
10-21-40  
41481

TO THE

2-5-41 J.A.

# READER.

**T**HE brisk Debates with which the World hath been of late so pleasantly entertain'd concerning the Author of the following Epistles, gave me the Curiosity of viewing in the Original the Things themselves which had proved the occasion of so vigorous a Contest. That was what within the narrow compass of my Conversation I met with few who had done, and yet scarce a man that made the least Hesitation for which of the Antagonists in this Critical War to declare. This made me imagine that I should perform no unacceptable service to the English Reader, if I presented him with a Phalaris in his own Language, and let him see what it is about which he hath both heard and made so free Discourses. What my Opinion is as to the matter in dispute, I shall not here discover. Some little Intimations of it the observing Reader may collect from the short Notes here and there subjoined to some of the Epistles : which will also shew him how mistrustful I am of my own Performance, and how sensible of the Exceptions which may be made against it.

## To the Reader.

*it. But as for the mere English Reader, he may save himself the Labour of looking upon them. They were not designed for him, nor are they for his use. I know this Piece is like to fall into severe hands, which ought to have discouraged an unpractised Pen from meddling with it. But if any man be minded to be quarrellous, I shall venture to give him this Advice, That he be sure he understand the Original before he pass his Judgment upon the Translation: and after all perhaps he will find more Labour and less Glory in the Undertaking than he expects. For either I am very slow of Apprehension, or else this Author requires a closer Application of Thought either to be understood in his own Language, or translated into another, than upon a transient View of some of the shorter Epistles a hasty Reader would imagine. Some kind of Defence I were about to have made for the Licentiousness of the Translation. But something of that nature is already offer'd in the Notes; and to apologize farther in so trivial a Cause, would run me upon a Vanity not admitting of Apology, and expose me to the Suspicion of valuing my self upon Performances of this nature; which I assure the Reader I am so far from doing, that I can scarce answer to my own Thoughts the having thrown away any part*  
of

## To the Reader.

*of my Time so insignificantly. As for the Elegancies of Stile, I cannot bring my self to affect them. If the English Phalaris bears any tolerable Resemblance to the Greek one, I have my end : if I have fail'd in that, 'twas because I could do no better. For tho I own my self not so mighty an Admirer of my Author, as a Translator ought to be, and as some Persons professedly are ; yet I have no where willingly abused him, but all along endeavour'd to make the best of him that I could. And let envious Criticks say what they will, there is in these Epistles (whether true or counterfeit) a Spirit and Vigour, which will keep them above contempt ; tho I confess I think Tully's much better. The Copy I followed, was that of the late Theatre Edition : and what Light I received from the Annotations joined with it, I have not unwillingly acknowledged, as appears by the often Reference to them under the Title of Not. Ox. i. e. Notæ Oxonienses. To whom we are beholden for them everyone knows. Nor were I for Sullying so Honourable a Name, by making it a mere Marginal Ornament to a Trifle which could not grace it. As for those two little pieces of Lucian, from the relation they bear to Phalaris, and the use that hath been made of them in the Controversy concerning him, I judg'd them not improper.*

## To the Reader.

*proper to be printed together with him. Being now at a distance from the Press, and so not having the opportunity of seeing or collating them with the Original, I order'd them to be printed verbatim from the Edition of Lucian's Works already publish'd in English, which as I have never perus'd, so I have no reason to mistrust.*

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## ERRATA.

PAG. 1. l. 13. dele can. p. 2. l. 21. for 25. r. 52. p. 28. l. ult. dele for. p. 43. l. 18. for *μισλιδων* r. *λιδων*. p. 60. l. 10. r. *Sacra* se *in*st. l. 12. for *se* r. *sc*. p. 61. l. 11. r. *Tears*. p. 62. l. 25. r. *Sharers*. p. 80. l. ult. r. *afford* to see the publick *Monies* *embezeld* as if you had enough and to spare, and cannot afford to pay. p. 119. l. 1. r. yet *I*. p. 129. l. 1. after *φιλανθρωπος*, add, *vel fortè pro ὑμῶς substituendum ἡμῶς. ut ὡς sit Atticè pro eis.* Sed (ut in loco perquam difficili) plane hareo. P. 161. l. 1. r. *who* can. P. 179. l. 7. dele v. P. 184. in marg. r. 108. lb. l. 26. after the words, *I have had*, put . . . . . as a Deficiency in the Text. P. 188. l. 15. for *Train* r. *Chain*.

The Reader may all along, if he likes it better, for *Agragas* and *Agragamines* read *Agrigent* and *Agrigentines*.

The

The Honourable Sir *William Temple's*  
Character of the Epistles of *Phalaris*.

IT may perhaps be further affirmed, in favour of the Antients, that the oldest Books we have are still in their kind the best. The two most antient that I know of in Prose, among those we call Profane Authors, are *Aesop's* Fables and *Phalaris's* Epistles; both living near the same time, which was that of *Cyrus* and *Pythagoras*. As the first hath been agreed by all Ages since for the greatest Master in his kind; and all others of that sort have been but Imitators of his Original: So I think the Epistles of *Phalaris* to have more Race, more Spirit, more force of Wit and Genius than any others I have ever seen, either Antient or Modern. I know several Learned Men (or that usually pass for such, under the name of Criticks) have not esteemed them genuine, and that *Politian* and some others have attributed them to *Lucian*: But I think he must have little skill in Painting, that cannot find out this to be an Original; such Diversity of Passions upon such Variety of Actions and Passages of Life and Government, such Freedom of Thought, such Boldness of Expression, such Bounty to his Friends, such Scorn of his Enemies, such Honour of Learned Men, such Esteem of Good, such Knowledge of Life, such Contempt of Death, with such Fierceness of Nature and Cruelty of Revenge, could never be represented but by him that possesseth them. And I esteem *Lucian* to have been no more capable of Writing than of Acting what *Phalaris* did. In all, one writ you find the Scholar or the Sophist: In all, the other the Tyrant or the Commander.

*Essay of Antient and Modern Learning*, p. 58.

A more indifferent Character of the same Author, given by another Hand.

**T**HAT *some of the oldest Books are the best in their kinds,* is no new Observation : but the choice of *Phalaris* and *Aeschylus*, as they are now extant, for the two great inimitable Originals, is a piece of Criticism of a peculiar Complexion, and must proceed from a Singularity of Palate and Judgment. Dr. Bentley's *Appendix to Mr. Wotton's Reflections upon Antient and Modern Learning*, p. 7. The Censures that are made from Style and Language alone, are commonly nice and uncertain, and depend upon slender notices. So that if I had no other Argument but the Style to detect the Spuriousness of *Phalaris's* Epistles, I myself indeed should be satisfied with that alone, but I durst not hope to convince every body else. *Ibid.* p. 14. To pass by therefore the Arguments from Words and Language, to me the very Matter and Business of the Letters sufficiently discovers them to be an Imposture. What Force of Wit and Spirit in the Style, what lively painting of humorsom Fancy they discern there, I will not examine nor dispute. But methinks little Sense and Judgment is shewn in the Groundwork and Subject of them. What an improbable and absurd Story is that of Epist. 54. *Stesichorus* was born at *Himera*, &c. p. 55, 56. It would be endless to prosecute this part, and shew all the Silliness and Impertinency of the matter of the Epistles. For take them in the whole Bulk ; if a great Person would give me leave, I should say, they are a fardle of Common-places, without any Life or Spirit from Action or Circumstance. Do but cast your eye upon *Cicero's* Letters, or any Statesman's, as *Phalaris* was : What lively Characters of Men there ! what Descriptions of Place ! what Notifications of Time ! what Particularity of Circumstances ! what Multiplicity of Designs and Events ! When you return to these again, you feel by the Emptiness and Deadness of them, that you converse with some dreaming Pedant with his Elbow on the Desk ; not with an active ambitious Tyrant, with his Hand on his Sword, commanding a Million of Subjects. All that takes or affects you is a Stiffness, and Stateliness, and Operoseness of Style : but as that is improper and unbecoming in all Epistles, so especially it is quite alien from the Character of *Phalaris*, a man of Business and Dispatch. *Ibid.* p. 62, 63.

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# PHALARIS.

*An Harangue of Phalaris his Ambassadors to the Priests of Delphos, for the obliging them to receive the Brazen Bull, which that Prince sent as an Offering to Apollo.*

\* **R**ight Reverend, *Phalaris* has sent <sup>\* Δαλ.</sup> us hither to consecrate this <sup>Off.</sup> Offering to *Apollo*, and begs of you not to judge of him by the rumours of Fame. For he particularly desires to maintain his Repute with you, who are as the Councillors, and the Assist-ers of the God, and he believes your sentiment will be of great weight throughout all *Greece*. We take the Gods to witness, whom there's no deceiving nor

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corrupting, that we shall now declare nothing but the truth. And to begin with telling you something of our Prince, before we speak to you of his Oblation : *Phalaris* was born in the City of *Agrigentum* in *Sicily*, of a most Illustrious Family; and being first educated in all the civil exercises of his contemporaries and equals, he was admitted to the Government as well as others, wherein he behaved himself so well, that there was never any complaint of his Administration. But being informed, that his Enemies and Envyers were laying secret Abushes against him, and contriving all manner of means to be his ruine, he was constrain'd, for his own safety, to make himself the Master of the State, as well to free himself from their Tyranny, as to put a period to the Divisions, which reigned at that time, to the great prejudice of the Commonwealth. His design, tho bold, was approved by several Persons of Honour and good Quality, (who contributed thereunto with all their Power) and was not followed by any murder, or banishment, and other such like violences, which are usually practiced at the establishment of a new Empire. Nay, he did not so much as revenge himself on those that  
had

had conspired against him, but thinking to win them by softness and lenity, after having overcome them by force and power, he pardoned 'em what was passed, and admitted several of them to his Councils, and his Table, after certain Pledges of Fidelity and Allegiance. Then for the reforming the disorders which had slipt into the State, he regulated the publick Revenues, which were ill dispenced, through the malice or negligence of those who had the Administration, and did it so effectually, that there was no overplus of money for such things as only serve for Magnificence or Ornament. He then took care for the instruction of Youth, and so contrived, that the Old men should enjoy in Peace, an undisturb'd repose and tranquility of Life; he kept the people within their duty, by Bounties and publick Sights, without any thing of force or violence. At length he deliberated about quitting the Throne, and restoring freedom to his Citizens, when he learnt that his enemies and his envyers conspired against him, made Levys of Men and Money, fortified themselves with the Alliance of their Neighbours, and had sent Deputies as far as *Lacedemon*, and *Athens*. As the thing was

upon the point of execution, he had notice of it in a *Dream*, by the assistance of the Gods; and afterwards discovered the Conspiracy by several tokens. Be pleas'd now, Right Reverend, to reckon his Case your own, and consider what became him to do in so fatal a Conjuncture. Ought he to have pardoned a second time such ingratitude, such Traytors, and lay his Throat open to them, (as a man may say) or rather secure his Life and his Empire, as he did, by the punishment of the Criminals? Wherefore he sent for them, and having first convicted them by their own Confession, he punished them according as their Crimes deserved. From that time forth, he was obliged to keep Guards, and secure his Life by the punishment of those whom he had reason to suspect, and who were ever hatching Treason against him. In the mean while, the People, who only mind the effects, without enquiring after the Cause, call his Justice Cruelty, as if the punishment of Malefactors was not rather an Action of Clemency, since it preserves the Innocent, and secures the Lives of Honest men. But the aversion people have to ill Princes, makes 'em even often hate the Good, such as *Greece* has seen several, that have governed

verned with all manner of Equity and Justice. Thus it is not by his severity, that a man ought to judge of a good or a bad Governor, but by the reason he has to be severe, otherwise you your selves would be unjust in punishing the Impious and Sacrilegious. You see how much time Legislators employ in speaking of Penalties and Punishments, as if the rest were nothing without this. Now if they are necessary to any, 'tis without doubt to them, who have none about them but treacherous Friends or private Enemies, and command people which only obey by force. For Rebellion is like a *Hydra*, one of whose Heads are no sooner cut off, than that there arises several in its place, unless you put fire to't, after the example of *Iolas*, for the gaining the Victory. In a word, when you have once begun to exercise severity, you must continue it, if you mean not to be undone. But nought but necessity can drive a man to that extremity, and I do not believe there's any Prince so barbarous as to take delight in hearing Clamours, Bawlings and Invectives, rather than Blessings and Praises. How often have we seen our weep and groan in the punishment of Of-

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fenders.

fenders, and deplore his condition, because he was constrained to suffer every day, what he made them suffer once ; and to be all his life long under continual apprehensions of Death. For otherwise he is so far from desiring to destroy the Innocent, that he would rather be his own destruction, by suffering Criminals to live. Besides, it's no less painful to a Noble Spirit to do ill, than to suffer it ; and I know not whether it be better to dye, tho unjustly, than to be every day in pain for our own defence and security : however, I believe, every man would rather preserve his own life, than those of his Enemies, especially when he cannot preserve them but to his own ruine, and gainst himself. Yet *Phalaris* has preserved several, after having manifested them. I call to witness *Athus*, *Timocrates*, and *Leogoras*, whom he loved when he might have destroyed them. But if you would know our *Phalaris* you must not enquire about him of whom he is constrained to be harsh, but of others that he uses with a manner of humanity. For there is a people all along the Coast, who give notice of those who arrive, that he

ceive them according to their merit ; and the Sages of Greece have not disdained to come and see him, and Court his Friendship. Witness *Pythagoras*, who now abides with him, having as much esteem for his Virtue, as he had heard Blame and Clamours of his Cruelty ; and he is fill'd with compassion to see him constrain'd to exercise justice so severely. Do ye think a man that uses Strangers so well, takes delight in oppressing his own Citizens without any reason ; This is what we had to represent to you for his justification. As to what concerns his Offering, you are to know how *Perillus*, like you, only knowing him by hear-sayes, imagining he could not render him a more acceptable piece of service, than by inventing some new sort of punishment, and as he was an excellent Artisan, he made a Copper Bull of admirable contrivance, so as that the Prince cryed out as soon as he saw it, that it was an Offering worthy of *Apollo*. But *Perillus* in reply said, if you knew for what purpose I made it, you would talk at another rate. Shut up a Malefactor in it, and put fire to it, and thou wilt hear him \* Bellow like a Bull, \* *An instrument* which is the only thing it wants to imitate *was put for the* Nature to perfection. Upon these words, *the purp*

the Prince, having in abhorrence so detestable an Invention, made *Perillus* himself to be put into the Bull, to make a tryal of the truth, and causing him again to be taken out alive, that so he might not pollute by his Death, an Offering which he meant to Consecrate to the Gods, he destin'd it to *Apollo*, and caused this History to be engraven thereupon. *Wherefore, receive this Present, Sacred Sirs, and set it in the most conspicuous Place of the Temple, for a Monument of the Piety and Justice of our Prince*: He will make still more presents, if *Apollo* preserves him long, and delivers him as has done from the ambushes of his Enemies; but the greatest kindness he can do him, is to exempt him henceforward from seeing so many executions and punishments. This (Right Reverend) we had to tell you on his behalf, and on our own, which we assert for truth. Now if Subjects be allowed to intercede for their Prince, we conjure you, most Holy Fathers, by virtue of an Alliance, (for we, as well as you, are originally of the *Dorians*) not to displease a Sovereign who Courts your Friendship, since he has given you diverse testimonies thereof,

as

as well in publick, as in particular, where-  
ore receive this Offering; and Con-  
secrating it to *Apollo*, make Vows for  
Him and for Us, since you cannot re-  
fuse it without doing an injury to *Phala-  
ris* and your God.

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*A*

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# A Continuation

Of the former

# DISCOURSE:

*In an Oration of one of Apollo  
Priests to the rest, to perswade the  
not to refuse Phalaris his Prejer*

**T**Hough I have neither Friend  
nor Alliance with *Phalaris*,  
with the *Agrigentines*, nor any p  
reason to embrace their Interests,  
not think (my *Brethren*) we can  
their oblation, which is a Master-  
Art, and the pledge of a Prince  
and Justice, as well in its Conf  
as in the punishment of the De  
Wherefore I fancy on this c  
longer deliberation would be  
and that it's no less a Crime to  
offerings which are made to



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than to take away those they hold already in possession. For my own part, who in the Quality of a Priest and Citizen of *Delphos*, partake in the Glory of *Apollo*, and his Temple, I hold we neither ought, nor can hinder the token of zeal and acknowledgment of any Person, without exposing our selves to Calumny, and making it blurr'd about, that we mean to render our selves Arbiters of the Consciences of Men. In a word, if we reject this offering, nobody will ever make any more. For who would expose himself to a refusal, or run the risque of passing for Impious, in giving testimonies of his Piety? Ye will wholly Condemn *Phalaris* of the Crimes whereof he is accused, if you send back his Present. Nevertheless, ye know we are yet altogether unacquainted with them, and there's no judging by hearsay of Princes, and great Men. I know very well that he who spoke before me has bitterly exclaim'd against the Cruelties, and other vices of that Prince, but he cannot know them of himself, but by reports, which may be false or uncertain, since he never saw the Person he speaks of, nor was he in his Country. And though they were true, it is not for

us to lay aside the Quality of Priests, take upon us that of Judges, nor to enquire whether *Sicily* be well or ill governed, I to receive the offerings which are made to us. Let us leave to the Gods the Conduct of Mankind, and only take care what concerns ourselves: there's none of quoting *Homer*, to prove we dwell among Rocks and Precipices, and that all this Country would be a sad Desert without the Piety of Men, who come hither to make Vows and Sacrifices. These are our Vintages and our Harvests, and which makes us content without trouble all the Riches of Earth, as if we inhabited a fruitful Country, or lived in the Poets golden Age. This precious Treasure let us present to our Children, as if we received it from our Parents, and let's not divide by a surplussage or scruple, the lands and revenues of a Temple, where no mention made in the men's law, that Presents or Victims ever refused. It only appertain to the Gods to judge of the Conscience of Men, since none but they know the doubles and foldings of the mind. The Question here is neither of *Phalaris* his Bull, but of all the Vows, and

Offerings that ever will be made in all Ages. You see the immense Riches this Temple has heaped up since People have had liberty of coming hither? I am afraid that by turning Censurers, you'll have no Subject for your Censures. So that I am of advice, that you receive this Offering (my Brethren) according to the Custom of our Ancestors, which is conformable to our own interest, and to that of our God.

*Pha.*

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# *Phalaris* his Epistles.

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## Ep. 1. To *Alcibious*

Vide Ep. 21, 70.

**I** Know the good news which I send you will cut you to the heart, and be welcomed with tears. *Polyclitus* of *Messana*, whom, for his attendance upon me, you accuse as a Betrayer of the Publick, hath recovered me out of a desperate sickness. But you are sick of a Disease, out of which, neither can *Asclepius* the God of Physick himself, nor all the Gods in Heaven can recover you. The Distempers of the Body may be removed by the Physician, but for a Diseased Soul, there's no other Remedy but Death. That Remedy therefore expect you from my hands, as your many unjust and villanous

B

Phalaris *his Epistles.*

nous practices require : And those, not such which you were Forced upon by any necessity, (as (a) were the things you lay to my charge Forced upon me) but the pure effect of your own deliberate Choice: Nor for the putting you to the End I design, will any man say I am too Cruel, or call me Tyrant upon your account.

(a) V. Ep.  
3, 23, 29,  
80, &c.

'Tis an unlucky thing *offendere in limine*. I wish this Epistle had stood in some other place. I have endeavoured (as far as I could) to satisfy all parties, but am scarce less satisfied with my self in any other part of the Book than in this Entrance. I have done my *English* Reader no wrong ; and I beg the Criticks to let me pass both here and elsewhere without too rigorous a Tryal. I do not pretend to a literal Translation : if I do not lose the Thought of my Author, and preserve somewhat of his Genius ; 'tis all I aim at.

Ep. 2. *To the Megareans.*

V. Ep. 25

**I** Do not find fault with you for your Ingratitude, who after having received at my hands so many obligations, yet in the late dispute between me and my Neighbours about the Limits, gave in a false Evidence against me, but I find fault with my self for my own Insensibility ; who, after so many Indignities offered to me from the same persons, have yet learnt no more Wit. You remember none of the good  
ser-

## Phalaris *his Epistles.*

3

services \* I have done you ; and I continue still to serve you, as if you never forgat any of them. \*V. Ep. 52.

### Ep. 3. *To Tyrrenus.*

Even those whom Necessity puts upon Criminal practices, must needs be filled with dismal expectations of what's to follow, as you were pleased to reach to the *Aegeans* ; advising them to submit with Patience to the Decrees of Providence, and leave it to Divine Justice to take vengeance on me : then what may you your self expect, so loaded with guilt as you are, and whose crimes cannot be charged upon the score of Necessity, but are all of them purely owing to the free Choice of a malicious heart ?

I confess this Epistle doth sound somewhat more *Christianly* in the Translation than in the Original. But as I take no doubt of its being written since the time of the Apostles, so I conceive that I have not Paraphrased, τὴν αὐτὴν Δαίμονι πρὸς τὴν ἀναρίστην τὰ αὐτὰ ἑμὲ, beyond the intention of the Text. *Vid. Not. Ox.*

## Ep 4. To Lucinus.

**T** Was but poorly done of you in  
 that Harangue you made upon me  
 before the *Leontines*, to Insult me with  
 your malepert questions, as if I had been  
 present to answer them: What am I? and  
 whence came I? and what is the name  
 of my Father? Well Sir, I'll tell You  
 then both what I am, and what you are.  
 I am *Phalaris*, the Son of *Leodamas*; by  
 my Birth, an *Astypalean*; by my Fate,  
 first a Fugitive out of my own Country,  
 now a Sovereign at *Agragas*; the \* *Poor*  
*ball* of Fortune, but still her *Favourit*  
 And that am I. Now I'll tell you w<sup>t</sup>  
*Lucinus* is; An Infamous Debaucher  
 Rascally Pimp, a Letcherous W<sup>t</sup>  
 master, a Turbulent Knave, a  
 ctious Declamator, a Coxcomb i  
 City, and a Coward in the  
 And that are you, Sir. And t<sup>r</sup>  
 racter of you I shall make good  
 before, yet at least then, when t<sup>i</sup>  
*tines* shall be glad to purchase the  
 by delivering you up into my ha  
 then may I take occasion to call  
 count, as for all your other  
 among the rest for these your  
*tions*.

## Phalaris his Epistles.

5

\* I must desire the Reader to take notice, that I am often forced to depart from the Letter of my Text, to preserve ( as well as I can ) the Spirit of it. As here : The Jingle of *Football* and *Favourite* humours the Vein of my Author, keeps the Composition on the same foot, and bears proportion to his meaning. This observed once for all, I shall not need to repeat. The chosen Epithets in the following paragraph are too nicely distinguished to be exactly matched in the Translation. God be praised our language is too Poor for them, *Vide & Not. Ox.*

### Ep. 5. To the Leontines.

**I**F you wou'd put an end to the War,  
you must without more ado deliver  
me up *Lucinus*, and the vengeance I shall  
take on him, shall atone for you all. Nor  
shall he suffer more at my hands, than  
what I am sure you all wish he may.

### Ep. 6. To Zeuxippus.

**I** Pardon your Son because of his Youth,  
and you because of your Old age ;  
though indeed both of you Unpardonable.  
If ever you repeat the like Insolencies,  
neither shall his Youth secure Him,  
nor your Grey hairs You : but the  
same which now pleads your Excuse,  
shall then aggravate your Punishment.  
*Vid. Not. Ox. in loc.*

EP. 5.

Phalaris his *Epistles*.

## Ep. 7. To Euenus.

**H**AVING taken your Son Prisoner, I had resolv'd to have put him to death, for the Affront he offer'd to my Sea Commanders: but upon second thoughts I spar'd him; chusing rather to punish you by Giving him his life, than him by Taking it away. Fare you well.

## Ep. 8. To Sameas.

V. Ep. 85.

\* Vid.  
Not. Ox-  
on. in.  
loc.

**C**ONSIDERING the \* Make of your Nature, and what is the Common affliction you bear toward all mankind, and knowing that no Misfortune befalling yourself could more sensibly afflict you, than do the Happy successes of your neighbours; I thought it worth my while to give you a short account of my affairs: which with all possible speed as follows. Both in my Controver Law, and in my Engagement, and in my Battel at Land, and Horses at the Course, I am co Victor. Such a Glut of good once I hope may break your heart to that end and purpose do I fe

Ep. 9. *To Cleostratus.*

**T**Is really a strange thing that I hear of you, and whether I should more admire or laugh at it, I know not ; that you should set up for a Reformer of Manners. For certainly one would expect that He who takes upon him to correct others, should be altogether Spotless himself. But where can you find The man to reprove, whose very Self same faults you yourself have not in the first place, and together with them an Accumulation of all others. And yet can you Reprove and Censure as boldly, as if *Cleostratus* were a man *Censure-proof*.

Ep. 10. *To Lacritus.*

**T**Hat you should so grievously regret the loss of your Son, is what no man can blame you for ; not I, I am sure, who am your Fellow-sufferer in it, and who, looking upon my self as part of the Mourning Family, share the deepest in its sorrows : though otherwise of a Spirit somewhat resolv'd and hardned against such kind of Impressions ; as having often reflected upon it, how Insignificant

Phalaris *his Epistles.*

a thing it is to indulge the Excesses of a Dolorous passion, from which I have never yet seen any good effect proceed. Though as to the present case, the misfortune itself carries in it many Arguments of Comfort. As first, that he made so glorious an *Exit*, expiring in the Bed of Honour, and breathing out his last in the Defence of his Country. Then that he Conquer'd as he Dy'd; and what more could the Fates have done for him than to Crown his Death with Victory. And lastly, that as he liv'd Honourably, so by his having died such a Death, his Honour is secured and Sealed up to him. For he that lives on, how \* *Honourably*, soever he may have behaved himself in his life past, yet is not exempt from the hazard of a future \* *Miscarriage*: Fortune having a greater hand in the disposal of Us \* than our own Choice. But he that hath made a glorious End of his life, hath his Honour irrevocably confirmed unto him, and rendred Inviolable. Take therefore your Son's having persisted in Virtue to the Last, and been such an Ornament to his Family, as a competent requital for all the cares he hath cost you: and do you, in requital to so Deserving a Son, by the moderation of your Sorrow, te-

stifie

## Phalaris *his Epistles.*

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stifie the fence you have of his Merits,  
and shew to the world with what Satisfaction you can think of him

\* \* \* I chose rather to express my Author in general terms (no less, if not more agreeable) than to do as he he here seems to do; give Fortune the command over our Choice, and lay even our Vertues at her disposal. As to the rest of this Epistle I hope I have taken his meaning.

### Ep. 11. *To Megacles.*

I Have both sent you the Horses  
completely Caparison'd for the Course,  
and have order'd *Teucrus* to supply you  
with Moneys. If your occasions require  
any thing else, fail not to let me know;  
you cannot desire that Thing of me, which  
I shall not gladly grant.

### Ep. 12. *To Aglaus.*

YES! I have out of that share of  
Wealth with which Providence  
hath blest me, laid in a stock against the  
Vicissitudes of Fortune: not lodg'd in-  
deed (as you advised me) in dark Holes,  
and Buried in the Earth, but dispersed  
abroad among such of my Friends as  
would Honour me with the acceptance  
of it. But this is more than You would

ever

Phalaris *bis* Epistles.

ever vouchsafe to do, who, by refusing to receive a gift from my hands, deny me (as much as in you lies) the liberty of placing (should my present Independance fail me) a Reserve of Hope in my Friends. But though you have stood out hitherto, yet do it no longer. Admit of what I now send you, and by suffering me to Lodge it in your hands, give me an Assurance of your friendship. For in what place of the Universal world shall I be able to give a sure footing to my Hopes, if I must pass by you the best of my friends, for no better than a *tottering foundation*? in whose fate I count my own involved, whose Prosperities (how different soever my own condition may prove) will be sufficient to sweeten my Misfortunes, and who while they are Happy, I shall never think my self M<sup>is</sup>erable.

\* *Κόρυς ἀριστοτελής*. I guess I come near meaning.

## Ep. 13. To Herodicus.

• **A** Nother man having received jury, would, instead of disclosing to his Enemy his intentions of R<sup>el</sup>labour to stifle his Resentmen

## Phalaris *his Epistles.*

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keep himself Unsuspected. But as for my part, I think it an Ungenerous thing to take a man at Unawares. And therefore since you have Affronted me, I give you fair warning, and plainly tell you beforehand, that I am resolved upon Satisfaction; and so look to yourself. And thus doing I doubly punish you; first with the Fright before the Stroke, and then with the Stroke after the Fright.

### Ep. 14. *To Eumelus.*

**T**HAT he that begins an Affront should be called to Account for it, neither is a thing Unjust, nor can he be Censured for such. Since therefore you have done the Former, expect from me the Latter.

### Ep. 15. *To Teucrus.*

V. E. 31. 33.

**R**ETURN to the *Tauromenites* the Ransome Money they \* paid me for their Pri- \* Ep. 85.  
soners, letting them know that 'tis not me they are to thank for it, but *Stesichorus*. For as for him, who procured of me this Grace on their behalf, though *buried in the Dust of the Grave*, they find him still *Alive* to them: but as for They themselves; all the kindnesses bestow'd  
on

## Phalaris his Epistles.

on such Ungrateful creatures, I shall find but thrown away, and \* *buried in the Grave of forgetfulness.*

\* 'Tis no great matter whether I have kept to the strict words of my Author; I have kept (and I think somewhat improved) his Quibble. In *Antithetis nimium & interdum frigidior.* *Præf. ad Edit. Oxon.*

### Ep. 16. To Arip hætes.

**I** \* *Send you Money, not News:*] Your Merits well deserving this and much more; and my Circumstances being such, that the best I can do for you is to let you know nothing of them.

*Vid. Ep. 50, & 43.*

\* I knew not how to introduce the following Clauses of this Epistle, without the addition of the first. But I shall not trouble my Reader with many more of the Impertinent Notes.

### Ep. 17. To Amphinomus.

**W**hen I bestow a Gift upon a serving person, I think I receive an obligation from him, the one upon him. Since therefore you been pleased to Accept of the things you, set it down in your Books, *P* your Debtor, not you his. Farewel

## Ep. 18. To Erythia.

I Thank you heartily, my dear *Erythia*, for your Love and Goodness both to Me my self, and our dear Child, whom I left in your hands. To Me; in that though I have been long since forced to fly my Country, and still remain an Exile: yet you chuse rather to continue in a state of Widowhood, than to accept of any other Husband, though importuned by many. To my Child; in that you are to him a Father, Nurse, and Mother, all in one; refusing to be a Wife to any Husband but *Phalaris*, or Mother to any Son but *Pauro las*. Continue your care, I beseech you, and finish the Work both for your Husband and your Son, till being come of years to know what it is to Live in the World, he may be able to stand upon his own Legs, and no longer want either Father or Mother for a Tender. 'Tis not as if I distrusted the care of a Mother (especially of such a Mother) over her own Child, that makes me thus solicit you: but the Concern which a Father cannot but have for his only Son. By Yourself judge of me. If a Mother be so solicitous for the welfare of her Child,

think

think not a Father less so. And if I seem too importunate, let that plead my Excuse. Farewell.

Ep 19. *To Paurolas.*

**T**Is your duty, my Son, to love and honour both your Parents; nor can a Child too much Reverence them from whom he derives his Being, and to whom he stands so deeply indebted. But of the two, 'twere more pardonable to neglect the Father than the Mother. For the Fathers claims upon his Children, do not near amount to those of the Mothers. Besides her Bearing you in the Womb, her Bringing you into the World, her Nursing you at her Breasts; a Thousand more are the cares and toils which she hath sustained for you: while the Father, without any of the Labours which the Mothers undergo in bearing and breeding up their Children, shares in all the Comforts of them. And if this be the case of all Children toward their Parents, there is something Singular in yours, who by reason of my Exile, being left Wholly to your Mothers care, Doubled her work, and made her both in one to you, both Father and Mother

S

So that you owe to One parent all the obligations, which with other Children are divided between Both, and by a grateful behaviour toward your Mother, may acquit yourself of all your debt to your Father. Yes ! do but discharge the Duties of a Child to her, and I'll demand nothing of you for My self; nay more, I'll own my self your Debtor. You see what an Advantage you have gotten over me, since by paying the many Obligations you owe to your Mother, you may lay as Many upon your Father.

Ep. 20. *To Paurolas.*

V. Ep. 67.

**I**N nothing that a Father is bound to do for a Son, have I been wanting to you, *Paurolas*. That you do not (when it lyes in your power) answer the Cares of a Father, with the Duties of a Son; is a fault lying at your door. For I hear that you still neglect (though so often reproved for it) the applying your mind to Learning. If you deny me this One thing, Nothing else that your can do will please me. And so Valuable a prize is Learning, that if you will oblige me herein, it cannot be a greater Satisfaction to me, than it will be of Advantage to your self.

Ep.

## Ep. 21. To the Messanians.

V. Ep. 1. &amp; 70.

**I** Hear you have conceived a mighty displeasure against your Countryman, *Polycritus* the Physician, upon my account; charging him with being an Enemy to the Publick, and a Betrayer of the Liberties of the *Agragantines*: since in my late sickness, when he had me lying at his mercy, and might fairly have Dispatched me out of the World, he brought me back from the Brink of the Grave. Nor are you ashamed to urge against him the Evidence of his integrity as a Conviction of his injustice. Well! you plainly shew what Notions of things you have. 'Twas the Duty of the Physician (say the *Messanians*) to have Murdered his Patient. But as for my part, how much soever I am beholding to his Art, I value him more for his Probity than for his Skill; that having my Life put into his hands, he would not Murder me for a Tyrant, but Save me as his Patient. And as for your displeasure, he suffers nothing by that; but by my Gratitude he is able to vye wealth with the greatest Lords in *Sicily*. And I dare engage for you, that upon the like Con-

Consideration there's not a man of you  
 could not be content rather to be called  
 Betrayer of *Agras*, than a Destroyer  
 of *Phalaris*.

Ep. 22. To Androcles.

V. Ep. 73 & 147.

I Have, with my own hands written  
 very particularly to *Stesichorus* not to  
 be concerned at *Enbulus* and his Com-  
 plices having accused him to me. I must  
 desire you to be my Second herein, and  
 vouch for me to him that I harbour not  
 the least evil thought concerning him,  
 For I should rather believe that there  
 never was any such thing as a Plot against  
 me, (though the Conspirators themselves  
 have confessed it) than I should believe  
 that they were put upon it by his Poems,  
 and not by the malice of their own hearts

Ep. 23. To Pythagoras.

V. Ep. 74.

There cannot be any two things in the  
 world that seem to stand in greater  
 opposition the one to the other, than the  
 Tyranny of *Phalaris*, and the Philosophy  
 of *Pythagoras*. And yet why may we  
 not look one another in the face, fairly

meet and compare our selves together. Distance shews things under false shapes, a nearer view would give a surer judgement. Conversation might reconcile the seeming Antipathies, and shew that you and I are not Creatures so mightily unlike one another. The opinion that I have of you, is that you are a very Extraordinary Man, and Common Fame is my Author for it. But do not you judge of me by the same Rule: For Common Fame hath taken part with my Enemies, and strangely misrepresented me to the world. My circumstances (such is the hard fate of envied Tyrants) will not admit me to visit you. I cannot with safety to my person travel without my Guards and Souldiers, and to put myself upon the road with them would give Jealousies. But you are not so tyed up, you may safely come and go as you please. Let me have your company therefore, and spend some time together with me. And when you shall have made the Tryal of me, You will be able to pass a true judgement upon me. But when you come to that, if you Try me as a Tyrant, you will find more of the private man in me, than of the Tyrant; but if as a private man, you will find

And in me something of the Tyrant : though not in my nature, but as forced upon me by necessity. For Absolute power cannot be maintained by him that will never be Cruel. Or if you think otherwise ; that it is a thing not impossible for a Tyrant to be gentle and yet safe : for that very reason among others, do I the more earnestly desire your presence. For I will certainly follow your directions, and use softer methods ; if you can bring it to pass that the † *Nature of the thing* shall be able to bear it, and shew me the way how to reconcile Lenity and Security, the Necessities of a Tyrant with the Sweetness of a Philosopher, and the † *Practices of the world* with the Precepts of *Pythagoras*.

\* For *Pythagoras* was such an abhorrer of Cruelty, that his Principles admitted not the shedding the blood of even Brute Creatures. *Not. Oxon. in loc.*

† † *Διόνα. Sc. rei ipsius veritas.*

Ep. 24. *To Thorax*

**W**Hether I Write so blindly as  
to be understood, or wh  
you are Resolved not to understanc  
I know not : but this I know, that  
fall two Millions short with me. I  
know not how to do it yourself, I  
care to send some certain persons to  
to Teach you how to Calculate  
Accounts : And that in such a man  
you would not be willing to Learn  
sooner than perhaps you expect,  
well.

Ep. 25. *To Leontiades.*

**A**S I have often told you before  
tell you again, I expect no  
Thanks of you for my having sh  
you to so good a Wife (if you thin  
such a kindness) than that you sh  
Love the person for whom you  
yourself obliged to thank me, a  
whom you have the Happiness (   
you call it ) of that Relation to c  
mily, with which you seem so wel  
fied.



Ep. 26. *To Aripkrades.*

**[**He juvenile Audacity and Heedlessness of Young persons, their Adventurous and Inconsiderate Attempts, have often proved Fatal to them. In both these respects your Son hath rendered himself very Obnoxious. Yet, though sufficiently provoked by his insolent behaviour toward me, I have hitherto Spared him. But 'tis for Your sake, not his Own, that I have done so. For as for You Yourself, every one gives you the Character of a right Honest man ; which made me unwilling to punish the Fences of the Son upon the Innocent Father. For though he be a very Rascal, yet being an Only Son, and the last Stay of your Family, you cannot but retain a Fondness for him : the Affections of a Father being too strong to be over-ruled by the Vices of the Son. But if he doth not mend his Manners, but continue to show himself equally Disobedient to his Parent, and Disloyal to his Prince, you must not think it strange if I call him to account for Both of us, and give him that Correction which his behaviour both to You and Me requires. And that he

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may not when he comes to feel the Smart of it, (which if he goes on as he begins, I assure him he shall) pretend to be surprized, shew him these lines, and let him take what is Written to you as meant to him. Farewel.

Ep. 27. *To Antimachus.*

**I**F you have wherewithal to pay your Debts, and do not do it, you Wrong me, and that Willingly: but if you have not wherewithal, though even so you Wrong me, yet, it being against your Will that you do so, a Reasonable man would Forgive you it. But when I say Forgive it, Mistake me not: he that Forgives the Time of payment, doth not Forgo all hopes of ever having his own again.

Ep. 28. *To Aristomenes.*

**M**Y having received several Wounds in the late Engagement, is not a matter requiring your Condolements. I thank you however, and take it as a proof of the Affection you bear me. But so far am I from accounting such Casualties a Misfortune, (though I were within an Hairs breadth of dying upon

the Sport) that I could be well content, even before the Term that Fate hath set me, (were it never so long an one) to give up my life in the Field of War. For what greater Wish could a Generous Soul make, than to breath out his last in the Bed of Honour, and Dye fighting for Glory and Victory,

Ep. 29. To Xenopithes.

V. Ep. 139.

I Value not what ignorant persons, and such as are not able to make a true judgment of things, say, or think concerning me. They may Accuse me of some things, from which I shall not pretend to Vindicate my self. But this I know, that when other men venture upon Unjustifiable actions, 'tis of their own Choice, and Malice that they do so. If I Transgress, 'tis Necessity (whose power is above the Gods) that forces me to it. The only difference is this, that as I am Absolute and have the Law in my hands; what I do, I Own and stand to: but you private persons, as you are under Command, and in fear of being called to an Account, instead of plainly Shewing your selves to be what

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you are, are forced to take Shelter in  
Disimulation and Denyal.

## Ep. 30. To the Catanacans.

**T**Hose Prisoners of yours that are fal-  
len into my hands, when they had  
not the least grain of Hope left, I have  
given them their Lives. And that be-  
cause I knew you did not much care for  
them, nor matter it whether they Liv'd  
or Dy'd. For I would not have you  
think me the less your Enemy for this,  
or that I begin to forget old Scores. I  
should be a very forgetful man indeed,  
if ever I left you till I had made you  
feel the Weight of my Displeasure, and  
that in full Proportion to the Cause of  
it. What that is, if you know now,  
shall not tell you. The time is coming  
when your Sufferings shall call to mind  
your Deservings.

Ep. 31. To Stesichorus his  
Daughters.

**A**S for the *Tauromenites*, on your  
behalf (according to the last  
mand, as you tell me, of your Dyn

ther) you have written to me; they do not deserve the least Mercy at my hands; who without any manner of Provocation in the world began an unjust War upon me. But I will not measure my Respects to *Stesichorus*, by the Merits of the *Tauromenites*. They shall, according to your Letter, have the Ransom-money which they paid for their Prisoners, returned to them. Nor do I in This only readily Obey when *Stesichorus* Commands, but there could not have been *That thing* which he should have asked of me in vain. For Though Dead to the rest of the World (who think \* *Dying* and *Being Buried* the same thing) he shall always be Alive to me. Nor shall my passion against the *Tauromenites* so far Transport me as to suffer *Stesichorus* to be Denied any thing that *Phalaris* can Grant. A Deference due to him from all the World, but more especially from me, who, out of the vast Multitudes of men my occasions have led me to know and observe, have never yet met with so Illuminated a Soul. I have therefore ordered them their Moneys again: and in so doing, I do not think the Memory of your Father so much Honoured by me, as I think  
my

used to venture my Person abroad somewhat too fearlessly for a Tyrant, should now become so Shy and Reserved, as not to admit so much as even the nearest of my Relations to the sight of me. And yet, let me tell you, with all this care I am but \* too little Shy and Reserved. Such cause have I to shun the Approaches of all Mankind, since by Experience I have found that there is no such thing as Faith and Truth in Man, my very Friends themselves not excepted. So that all things considered, one would rather chuse to Sojourn in the *Lybian* Deserts, and pass ones life with the Wild Beasts of the Wilderness, than among the Race of Mankind. I might more safely lodge in the Lyons Den, and play with Serpents, than trust my self to the men of this Generation. So many repeated Experiments have the Varieties of my Fortune, and the Tryals I have passed, given me both of my own Dangers and their Baseness.

\* Yes, I have ; I have had Regard to Sense as well as for MSS

## Ep. 35. To Polignotus.

**W**ELL Polignotus ! I'll give over sending to you any more either Gifts or Letters : and pray do you give over your Magnifying me at that Rate I hear you do in all Companies. For since you still refuse to Accept of any of those things I send you ; you do more Condemn me by your Actions, than you can Commend me by your Words.  
 \* 'Tis not the Shadow makes the Substance, but the Substance the Shadow. And λόγος ἔργου σκιά, say the Wise men, Words are the Shadows of Deeds.

\* The Original runs thus. — By your Words — ἰδὲ τὰ λόγους, οὐκ ἄλλος ἔργου σκιά, ἀλλὰ τοῖς ὑπερ-  
 ῥεσπας παρίστας. Not considering that Wisemen take Words for the Shadows of things : that is, as the shadow is not alone without the presence of the Body, so Words are accompanied with the Action. Dissert. upon Phalaris, &c. P. 33.

## Ep. 36. To Cleomenides.

**I** Have sent you all necessary Provisions for your Exhibition of the Publick Exercises ; Two hundred \* Measures of Oyl, \* a proportionable quantity of Wheat: and for the Young men, a Quantity

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known Futurity . As for my own part  
 assure you they give me no Dis-  
 tance.

\* *ἀποδοῦναι ἀπὸ τοῦ Αἰσίου, Ποσειδῶνος*  
 And so I render it.

## Ep. 38. To Demoteles.

V. E

**I** Forgive you your good Advice.  
 I that have never been a Tyrant y  
 self, counsel Him that is one, to lay  
 his Usurped power, and return to  
 condition of a Private Man. Had I  
 of the Gods joyned with you, and  
 fered me their Bond to save me H  
 les, then perhaps I might have  
 tempted to have hearkned to you.  
 when you think your own single  
 a Security sufficient for me in a m  
 of this Consequence, you shew how  
 le you Understand the World;  
 know not how much greater Hazar  
 man runs in Laying down such a Po  
 after once he hath taken it up, than  
 did in first Assuming it. For as a  
 vate man is safer while he still keeps  
 self a Private man, than when he  
 himself a Tyrant: So he that hath  
 made himself a Tyrant, can neve

**S**afely any other than a Tyrant. So that  
**u**pon the whole, by the same Rule we  
**m**ay judge of the Fate of being a Tyrant;  
**a**s we may of the Fate of all Mankind  
**i**n respect of their being Born into the  
**w**orld, and leading their lives in it. For  
**a**s, had it been possible for a man to have  
**f**oreseen \*before his Birth, the miseries he  
**m**ust have run through in this World, he  
**w**ould never by his good will have been  
**b**orn into it; so neither could a private  
**m**an Foresee the Unhappiness of being a  
**T**yrant, would he ever covet to change  
**h**is Private condition for that of a Sove-  
**r**aign. Thus, *Demoteles*, I think it had  
**b**een Better for every man never to have  
**b**een Born, than to have been Born, and  
**f**or every private man never to have  
**b**een a Tyrant, than to have been a Ty-  
**r**ant. Had therefore your Counsel came  
**i**n Time, and given me before-hand a  
**T**rue Knowledge of the many Mischiefs  
**I** should find in being a Tyrant, I had  
**b**een ruled by you, and never quitted my  
**p**rivate Station. But since I now unhap-  
**p**ily am a Tyrant, and have thereby (as  
**i**t is impossible it should be otherwise)  
**r**an into some excesses, and made my self  
**†** many Enemies; neither shall You, nor  
**A**ny man else, nor all the Gods in *Vid. No*  
**H**ea-O *x. 102*

Heaven perswade we to strip my self  
my power, and so lye at the Mercy  
them who now lye at mine: wh  
when once I do, I well know how  
a time I have to Live, and how Cr  
death to Dye.

\* *πρὸς τῆς ἐαυτοῦ γενέσεως.* I have but one  
by me, and it may be a 'scape of the Press. I  
not but the true Lesson is *πρὸς*.

† *οἷς πολλὰ προεπιαικῶς. f. οἷς πολλὰς.* But I ha  
ken in both senses.

### Ep. 39. To Polystratus.

**I** Have Summoned all the rest of  
Friends to repair forthwith to *A*  
*gas*, and I desire you to be here be  
the *Olympicks*. For within that tin  
design to hold a Grand Council,  
therefore would willingly have toge  
a sufficient number of such of my Fri  
upon whom I may depend, and by  
joint advice of whom (which upon  
like Occasions I always desire) we  
take the Necessary Measures for the  
sent Exigencies, and come to some  
solutions upon Affairs of the grea  
Importance, and of very doubtful C  
sequence. Not that I would lay  
Difficulties or Odium upon you, (all

I'll take upon myself ) but only to receive your Directions. That so if I still maintain my Ground, and hold the Sovereignty of which I am possessed, I may have the oftner Opportunity of meeting you, and expressing the Esteem I have for you. But if it be otherwise Decreed, and this should prove our last Meeting, you may always retain in mind a grateful Remembrance of the good Services I have done you. Delay not, therefore the affording me your Presence, and by your wonted Readiness upon such occasions, shew how much better *Phalaris* is known to you, than he is to the rest of the World.

Ep. 40. To Paurolas.

**T**He Golden Crown you sent me (and 'tis of a noble size) is come safe to my hands : which for the \* Omen sake, as well as for the Donor's, I gladly received. I wore it myself one day when I Sacrificed to our Patron Gods my Conquest-Offerings for my Victory over the *Leontines* : after which I sent it a Present to *Erythia*, as judging it too precious an ornament for any other Head than your Mother's. But You yourself will be a

Crown of greater Glory to your Parents, if, Living up to the Laws of Virtue and Honour, you answer the Wishes we make for you.

\* This Crown was probably the Prize of Victory gained by *Paurolas* in some or other of the Publick Exercises. *Not. Ox.*

### Ep. 41. To Hippolytio.

V. Ep. 43.

I Admit you, since you desire it, to appear before me in Person, and Speak for yourself. But I shall not give you my Oath not to offer any Violence to you. I give you my Word. And if you distrust my Promise ; whether those Other things objected against you be true or not, Now I am sure you do me Injustice : Since, though you cannot Alledge against me one Instance that ever I have been guilty of Breach of Faith, yet by your Demanding an Oath, you Condemn me for a man whose Word is not to be taken. And what Difference is there, as to the Reason of the thing, whether a man Violate his Word or his Oath, since the Conscience is bound by the One as well as by the Other ? Fare you well.

Ep.

Ep. 42. *To Polytimon*

[ F Measuring other men by Yourself, your own Consciousness makes you suspect my Sincerity ; 'tis my Wisdom, not my Honesty that you are Jealous of. But if you simply suspect me for my own sake, 'tis because you Know me not. So far am I from Breach of Faith myself, that I scarce know how to suspect others of it. So that (as the best natures are always the least Mistrustful) my too forward Belief in this respect hath often betrayed me into many Inconveniencies. Fear not therefore, but come on Boldly. There are no Traps or Snares in the way. The worst you shall suffer by the Visit, is to be made a Witness to the World, That *Phalaris* is a man of his Word.

Ep. 43. *To Teucrus.*

Y Our friend *Aristomenes* is restor'd to his Estate, and *Hippolytio* discharged of the Prosecution. I expect to see you here according to your promise. I am well : if a man may be said to be so, who having Adventured much, and Succeeded

*Phalaris his Epistles.*

ceeded in most of his Adventures, \* y  
for the sake of the Unhappiness cleavi  
to his Happiness, repents of even  
Happiness.

\* viz. Happy in his Successes, which gained him  
Sovereignty. Unhappy (as he often complains) in  
Possession of it.

*Ep. 44. To Nicias.*

**T**He same Reason which makes y  
Hate your Son, that is, his not T  
ing after his Father, makes all oth  
Love him. And by this you may kn  
what Opinion the World hath of yo  
All that Love him, Hate you.

*Ep. 45. To Adimantus.*

**I** Hear there is a great Controversie  
tween you and your brother, wh  
of you Twain is the greater Rogue; y  
saying that he is, and he that you a  
Now to give you my sense of the matt  
'tis this: I believe, nay, I am sure of  
that of all other Mortals he is the gre  
est Rogue, but a greater than you, n  
ther is he, nor any man upon Earth.

## Ep. 46. To the Ægeſtæans.

**I** Warn you not to harbour any more of my Fugitives. None can do either a good Office or a bad one to *Phalaris*, without being out-done by him in the ſame kind. For a proof of this, take the example of the *Meliteans* and the *Leontines*. To me the *Meliteans* owe the enjoyment of their Liberty, and to the ſame hand the *Leontines* the loſs of theirs: the one for having ſunk one of my Gallies, the other for having endeavoured to ſave one of them from ſinking. Fare ye well.

## Ep. 47. To Antisthenes and Theotimus.

**O**F the gifts which I ſent to them, *Antisthenes* hath taken his part, *Theotimus* hath reſuſed to take his; for which I thank the one, and find no fault with the other: for the one hath made me never the poorer by receiving, and the other's not receiving, hath left me ſomewhat the richer.

\* Ὅ μὲν γὰρ ἔδωκ', ἡλάνθασέ με λαβὼν, ἐδ' ἔδωκ' ἱεμίως. *Antistheta minime distincta.* Not. Oxon.

Phalaris *his Epistles.*Ep. 48. *To Menecles.*

**D**O not fall back from good beginnings, nor think yourself obliged not to be an honest man than your Father. Lose not the Reputation you have gain'd, nor suffer the *Camarinaans* to say, 'Twas not in his Nature, \* (*What's bred in the bone will never out of the flesh*) 'twas only to serve a Turn,

\* I have added this Proverb. But I suppose it answers to the thought of my Author; and a particular reason brought it readily to my mind.

Ep. 49. *To Episthratus.*

**Y**OU seem to congratulate me for an happy man. I shall give you therefore in few words, the History of my self. An Orphan almost as soon as born; scarce a man, when by an unlucky Adventure forced to fly my Country; despoiled of my Fortunes; the best of my years spent amongst Uncultivated *Barbarians*; persecuted from Nation to Nation, and no where secure; betray'd not only by my Enemies, but by my Friends, that is, if kindness could have made 'em such; at last a Tyrant, and at the same time an \* Abhorrer of Tyranny, and with-  
time

Phalaris his Epistles .

41

ng that I could be any thing else than a Tyrant ; if this be to be an Happy man, then am I an Happy man.

\* These Epistles all along make the best of *Phalaris*, and therefore I take him here in the best sense the words will bear, and that which I believe they intend.

Ep. 50. To Onctor.

V. Ep. 16. 43.

**T**He greatest favour you or any of my other friends can do me is, neither to enquire farther into my Affairs, nor to concern yourselves farther about them, than as I shall desire you. For such are my circumstances, that it must be a greater Joy to my Enemies to know what they are, than Trouble to my Friends to know nothing of them.

Ep. 51. To Eteonicus.

V. Ep. 18.

**I**s indeed a wise saying, that you put into my head,  
*Since men must dye, so should their anger too.*

But suppose I were able to follow your Advice, and could forget and forgive all my other enemies, and all that ever they have done against me ; yet that Cursed *Python* neither can I, neither will I, nei-  
ther

ther ought I ever to forgive. Death buries all Injuries, but Death itself shall not bury his : No, I'll hate him even after Death, and persecute him beyond the Grave. Of all that all the men in the world have either done or attempted to do against me, nothing comes near to him : who, because my *Erythia* proved true to her first Vows, was resolved to follow her Banished husband, and rejected his Courtships ( Execrable Villain ! ) gave her a dose of Poyson, and murder'd her.

\* Ἀθέκαστον ὄργην μὴ φύλαττε θνήσκει αἶψα. *Not. On.*

The Critical Collator will be less able to bring the *Englisch* and *Greek* together here than in the first *Epistle*. But I the less crave pardon : Since I cannot think that I have expressed my Author worse, than he himself hath expressed the passion here supposed.

### Ep. 52. *To the Megaræans*

V. Ep. 2.

**T**Is not in expectation of any Requital that I have releas'd to you your three Gallies, though manifestly designed against my self : Since had you known how to be Grateful, you would not have forgotten that I had more than once or twice saved you from perishing, when you were ready to starve for want of *Bread.*

Ep.

Ep. 53. *To the Leontines.*

Our Spy, *Leonidas*, being fallen in-  
 [ to my hands, I might have put  
 to death; but I have spared him:  
 out of any kindness to you, but to  
 e myself the trouble of finding out  
 ne other Messenger to give you a full  
 d true Account of my Preparations  
 inst you. For as for the state of your  
 fairs, he hath (without forcing us to  
 t him to the Rack ) very faithfully in-  
 med me of them; as that you are in  
 nt of every thing else but *Hunger* and  
 or : \*but with these two Conveniencies,  
 faith, you are very plentifully stored.

*Very Plentifully stored with hunger*; is an odd kind of  
 cession indeed; but 'tis my Author's, not my own.  
 ὃ καὶ φόβος — ὑμᾶς φησὶ καὶ λίσσιναι ὑποφέρειν —  
 I were not for losing any of his Flowers.

Ep. 54. *To the Himeræans.*

V. Ep. 123.

Here is nothing which I would not  
 gladly do for *Stesichorus*. Were it  
 Life that lay at stake, I would have  
 ught not only all the Men on Earth,  
 t even \* Fate itself in his defence, ra-  
 ther

ther than let her Unresistably d  
you, nay all mankind of that He  
man, that Adored master of in  
Hymn ; whom alone out of all  
Worshippers the Sacred Muses cho  
set melodious Anthems to the D  
But as for the *Bones of Stesichorus* ;  
cause of War for that ? Where-ever  
*stichorus* his Ashes be enshrind, *Stesich*  
is still an *Himeraean*. His virtues re  
throughout the Universe, and give  
Nations a claim to him ; but he Him  
is Yours. And why should you Quar  
about the Corps of *Stesichorus* ? *Stesich*  
*rus* is Still Alive. His Fame, his Wit, h  
Verse, Live throughout the World. Be  
satisfied therefore, ye *Himeraeans*, and  
take it as a special favour of Heaven  
That with You *Stesichorus* was born  
with you he grew up to an Hero, with  
you he spent the vigour of his Muse  
with you his head grew Gray in Heavenly  
Verse. Since therefore you have enjoy'd  
the Glory of *Stesichorus* his having spent  
his days with you, envy not the *Catane*  
*ans* the priviledge (which they themselve  
wished for, and which you see they are  
ready to fight for) of his having laid  
down his Carcass with them. But let me  
Compound the matter between you  
Do

you, *Himereans*, to perpetuate the  
 mory of his having been born with  
 1, erect a Temple to *Stesichorus*: and  
 the *Cataneans*, to perpetuate the  
 mory of his having Dyed with them,  
 & a Monument over him. I should  
 e this to be a fair Medium in this Dis-  
 e. But I will not Prescribe to you.  
 ou are resolved to Fight it out for the  
 res of *Stesichorus*; so long as I have ei-  
 r Men or Money, you shall want nei-  
 r. And yet I would have you consi-  
 twice before you begin. For to me  
 r Undertaking seems neither Honou-  
 le nor Safe. If you beat the *Catane-*  
 , and take their City (as without that  
 lose your end, for the *Cataneans*  
 ll rather lose themselves, City and all,  
 in the Bones of *Stesichorus*) yet for *Si-*  
 ans to destroy a *Sicilian* City will not  
 ound to your Honour: or if you take  
 t *Catana* the *Cataneans* may take *Hi-*  
 ra. A weighty Point this, and I would  
 ve you well confider of it, whether it  
 worth the while to run the risque of  
 for Dry Bones. But as for *Stesichorus*  
 nself, let him sleep quiet in his Grave,  
 d disturb not his Ghost with your un-  
 sonable Lamentations. 'Tis only the  
 dy of *Stesichorus* is Dead. Renowned  
 † in

† in Life, Blessed in Death, his name shall live for ever in the Hearts of men, and Consecrated to an Everlasting Remembrance, outstand the Ruins of time. But his Odes, his Hymns, and all his other Poems of what kind soever, them I would advise you to have Inscribed both publicly in your Temples, and every one of you on the Walls of his own house. For then, and not till then will *Stesichorus* dye, when (a) these are Lost. Nor keep them among yourselves only, but let them be from you dispersed over the whole Universe; as knowing, (b) *That the World will more admire the City which produc'd the Author of such Heavenly Raptures, than it will the Author of them himself.*

\* I know not which the most to Admire in this Epistle; the Sublimity of its beginning, the Subject of the whole, (*vid. Dissertation upon Phalaris, &c. p. 56.*) or that Noble Thought with which it is concluded. But he that would see the true Beauties of it must consult the Original. The Soaring Flights of my Author in this place being but faintly Mimickt by a low-stil'd Translator: though according to the best of my Understanding, I have neither added nor diminished one Grain of his Thought or Matter. *V. Not Ox.*

† I cannot say but that I may have flourish'd this Paragraph a little too Lavishly; but I am in haste, the Press calls upon me, and I have not time to Retrench. Yet I must tell the Critick, that I knew what I did when I bestow'd so many words upon *τῶν μαδὲ παραλαβόντων* &c. for as I grant some little words to be put in only for

or supplement sake, and to Humour my own ear; so purposely gave the whole that Turn, for which I have already Apologized in my Note upon Epist. 3. And though I dare not say my Author alludes to that Expression of the Psalmist, yet I very confidently presume that he alludes to Customes and Phrases not in use all long after *Phalaris* was dead, and rotten: Monumental Inscriptions, I mean, and perhaps the *Memoria Sanctorum*. I know this may be more easily denied, than defended. But 'tis my thought, and so I leave it.

(a) The Text hath it, *τὸ τὸν τί* — when any of these

(b) This is my Authors own Genuine Sentence, and well deserving the *Italick*.

### Ep. 55. To Thrasenor.

**T**He Castle which you Besieged in vain,  
*Teucrus* in his Incurſion took by  
 Storm; and that in leſs time than I write  
 this Letter.

Here's Diſpatch! True *Laconism* both in Word and Deed. *Vide tamen Not. Ox. in loc.*

### Ep. 56. To Abaris.

**I** Understand your deſire of acquaint-  
 ing yourſelf with the Illuſtrious Heads  
 of Wiſdom in Greece hath brought you  
 from the diſtant Regions of the North,  
 into theſe Parts of the World. The  
 Converſations of *Pythagoras* the Philoſo-  
 pher, *Stefichorus* the Poet, and ſome o-  
 ther of our Renowned Greeks you have  
 already

already enjoyed ; and from them made fresh Additions to the large stock of knowledge you before had of your own. You are still (I hear) upon the same Quest, and seeking to enlarge your Acquaintance with persons of the like Character. If you are præposseſſed with the Report of Common Fame, and really believe me to be the man my Enemies every where Represent me ; 'tis in vain for me to invite you to *Agragas*, as being before hand sure of a Denyal. But if you are not for taking things at second hand , but suspend your faith till you have thoroughly informed yourself, and that of Capable judges : then Come to me yourself, and spend some time together with me which is no more than many persons o known worth and wisdom have done. And you will find upon Tryal that there is more of Virtue and Moderation, nay I shall not fear to say it, of Goodness and Humanity in *Phalaris*, than Fame allow him. And that though as a Tyrant he is engaged in Affairs seemingly Inconsistent with this Character ; yet that he is in these very Qualities themselves no way Inferiour to those who make them their proper Profession, and claim them as their peculiar Excellencies.

\* The words of my Author here may bear another sense, but that which I give is Agreeable, and I believe His.

Ep. 57. Abaris to that Tyrant Phalaris.

**T**HOU Bloody Monster ! Thou shewest what thou art, and of what thou art made. Thou art not born of Human Race, but engendred between a Lyons and a Wild Boar. Thy hands are full of violence, and Dy'd in Human goar. Thou Gloriest in being excessively \* *wicked*, Might is thy Boast, and the Cruelty of a Wild Beast thy Pride. Dost thou invite *Abaris* to *Agragas* ? but *Abaris* is not a man like thee. Where Malice, Cruelty, Revenge and Folly have taken their Abode ; there is no Room for *Abaris*. If you would make me willing to see your face, lay down your Lawless power, Level yourself with your Equals, and submit to the Common Laws of Greece. Let me hear that you have done this, and then you may freely invite me. With a man of pure hands and a \* *pure heart*, † whether Friend or Stranger, whether *Greek* or *Scythian*, I will sit down at the same Table. And till you are so Qualify'd, fare you well for *Abaris*.

Phalaris *his Epistles.*

\* *Vide* Note on Ep. 3.

† I know I change my Authors construction : but it runs as well my way as his, and comes to much the same.

Ep. 58. *To Polystratus and Daïscus.*

**T**O Arms forthwith, and take the Field against me. For since 'tis an enterprize like to be Crowned with such Glories as in your Speeches to the *Leontinus* you ensure them of, I can neither envy you your share in it, nor dissuade you from pursuing it.

I am not positive that I have exactly taken my Author in this short Epistle, though I fancy I have. But in the two following I found myself at greater uncertainties, and therefore have e'en passed them by. For that I thought the better way, than either to give a sense which I cannot suppose to be my Author's, or else set down a parcel of words which neither my self nor any *body* else would understand.

Ep. 59. *To Nauficles.* \* \* \*Ep. 60. *To Aristolochus.* \* \* \*Ep. 61. *To Epicharmus.*

V. Ep. 38.

**T**He good Advice which you and *Demoteles* jointly offer me; that I should

could lay down my usurped Power, and return to the condition of a Private man, I do not interpret as proceeding from Ill will in either of you, but from *implicit* in both of you. The first Assuming a Tyrannick power is owing to a man's own Choice, but he is not at the same Liberty of Divesting himself of it again. What Ambition engaged him to seize, Necessity will oblige him to hold. For he is certainly a Lost man that shall render himself Accountable as a Private person, for the Actions committed by him when a Prince: Nothing but the same Power which enabled him to Commit them being able to Defend them. When once the Arrow is fled from the Bow, in vain may the Archer wish it back again. Were it a thing Possible for you to undo what is done, and make me never to have been a Tyrant, I should thank you for it; but if that be an Impossibility, as impossible is it for you to perswade me that the following your Advice would be for my own Good.

Ep. 62. To Timosthenes.

[ Et the one half of the Souldiers be kept at the Castle, and Demolish  
E 2 the

the Works, the other half be employed in casting up Banks to keep out the Sea; that so, the Fens being Drained, we may gain so much waste ground : and let the Encouragement proposed be given to them that shall first have done their work.

Ep. 63. *To Aristolochus.*

**I**F because *Stesichorus* could be my Prisoner, and fare never the worse for it, that emboldens you to make Tragedies upon me, as if I could not find in my heart to punish a Poet ; I must tell you, you are under a mighty mistake. I am not in love with *all* Poets, but with *good* Poets ; nor shall I forgive *every* Enemy, but a *Generous* Enemy. And canst thou, as Wretched a Poet as thou art a Despicable Enemy, either in Generosity or Poetry pretend to compare with *Stesichorus* ? But I know how to distinguish ; and of that to your cost I shall speedily convince you : not for your Scribbling against me, ( for I am not so Insipid a fool as to regard thy dull Lampoons ) but because such a Dunce of a Poet and Rascal of an Enemy pretends to stand upon the same terms with *Stesichorus*.

Ep.

Ep. 64. *To Amphidamas and*  
*Thraſybulus.*

**Y**OU tell me that you have paid in the Money I lent you to *Tencrus*; but he denies that ever he Received it. In good faith I know not what to ſay to it. I am not willing to ſuſpect you of a Falſhood, nor would I willingly Diſbelieve him. He challenges you to produce your Receipt; you Reply, that thinking you had a Friend and an Honneſt man to deal with, you paid it without demanding a Receipt. Well! ſince it is as it is, rather than be thought to call the Honneſty of either of you into Queſtion, though I have not Received it, yet I will count it as Received. And may the truth for ever lye concealed, rather than I know at whoſe door the Cheat lyes. For I had rather loſe many a ſumm of Money, than one Friend. And ſhould the matter be brought to Light, he of you that hath put this Abufe upon me, muſt of neceſſity from that time forward become my Enemy.

Ep. 65. *To Pelopidas.*

V. Ep. 78.

**N**either can I request that of *Stesichorus* which you desire, neither should I Request it would he Grant it; to write a Poem upon any person now living. I am sufficiently indebted to him already for the Ode which at my desire he composed upon the Wife of *Nicoles*; nor can I importune him any further. If you can think of any thing that lies in my *Own* power to do for you, not at the discretion of another man; let me know it.

Ep. 66. *To Teleclides.*

V. Ep. 122.

**T**Is the good Opinion you have of yourself, makes you take such care to let my Friends know (on purpose, I suppose, that they should, as they have done, bring it to me) how much you disapprove of my proceedings; especially as to the matter of the Brazen Bull: alledging that I ought not after the Maker of it, *Perilaus*, to have put any other to that kind of Death; destroying by these

~~These~~ *After* Executions the Applause I had gained by the Former. But neither do I value myself upon the Applause, it seems, I have gained for my Justice upon *Perilans* (for I do not Punish to be Applauded for it) nor fear the Censures of my Severities exercised upon others. The Executions of Justice are Independent upon the Good or Bad opinions of men. But as to the present case, had *Perilans* been as the first, so the last that dyed in the Belly of his Bull, even he himself had suffered *unjustly*. For 'twas not the Curiosity of the Art, but the Cruelty of the Artift that I punished : but there had been nothing of Cruelty in it, had I kept his Bull only for a Shew, and not applied it to the use he designed. So that this whole Accusation of Cruelty terminates in the Inventor of this horrid Instrument of it, and in those Desperate Wretches whose unhappy Destiny carries them to such Extremities. But if the whole he causelessly charged upon me, I matter it not, so long as I can shew that those that dye this Death have done things deserving it. For beginning with the first that suffered this kind of Death, by burning whom in his own Bull I Avenged the cause of all Mankind,

or rather of Humane Nature itself, by the same Rule let us judge of all that followed after. For if ye allow *Perilaus* his Sufferings to be Just, and Applaud me for inflicting them upon him ; ye cannot Disallow of my having given to other Offenders their Just deserts, and made them suffer for the Injuries they offered to their fellow Creatures. Much less can you blame me for having made Examples of those Implacable Wretches that plotted even my own Destruction: If in punishing *Perilaus* as a Common Enemy to Mankind, I have done Justice to all of You, and in so doing I am by all of you approved : I hope you will give me leave by the punishing my own Enemies to do Justice to my self. For if I take care to bring them to punishment who commit injuries upon other men, though having never offered any thing but kindness to me ; I may well be counted a man strangely incautious, to let those who have been taken manifestly designing upon my own Life, escape scot-free ; and while to avenge the Cause of other men, in which I am not at all interested, I can be content to be called Cruel and Tyrannical, yet I must be afraid of incurring the like censure in

pro-

providing for my own security. But as for your part, you need not give yourself any further trouble to let me know how you stand Affected : you have done that sufficiently already. Take your ease therefore, and let me hear no more of you.

This Epistle is notably Argumentative. *Vide Notas Oxon. in loc.*

### Ep. 67. To Paurolas.

V. Ep. 20.

**M**Y necessary occasions having led me to *Himera*, I heard there the Daughters of *Stesichorus* warbling over their Odes to the Lyre. Some of them were of *Stesichorus* his penning, and some of them of the young Ladies own making. His Daughters Compositions were inferiour to *Stesichorus* his own, but incomparably (could any have stood a Comparison with them) excelling those of all other men. Happy then, thought I, the Father who bred up such Daughters, and happy the Daughters, who by the vast Attainments of Learning have so far surpassed the common stint of their Sex. And now *Paurolas*, let me Expostulate the matter with you. What mean  
you

you by Exercising your Body in Arms, Huntings, and other such like Toils and Labours, to shew the care you have for That ? but suffer still the Rational faculties of your Soul ( which should have been your first and chiefest care ) to ly Unexercised to Ingenuous Studies and the Literature of *Greece* ? The care of the Body ought to terminate in the establishment of it in a state of health and strength, fit for the common actions of Life. All beyond that is superfluous ; unless a man design to set up for an \* *Athlete*, and be ambitious of making part of a Shew at the Sacred *Agons*. But the mind cannot be too Richly cultivated by him, who being to live in a Free State, would maintain a just Dignity to his person, without aspiring to excel his Equals in any thing but Virtue. But (you perhaps ( for that I hear some suspect you of ) have your thoughts set upon a Sovereignty, as thinking your † Relation to me gives you a just Claim and Title to it. And for that reason (it may be ) the more addict yourself to those Robust exercises, that you may have a body timely inured to such a course of life, which the possession of a Power, not to be maintained but by meer Strength of Arm, will oblige you

u to. If this be your Aim, you make  
ill choice: and for that you may take  
y word, who have found sad cause  
repent of my ever having taken into  
y hands the Sole Dominion; though  
ot so much Courted by me, as forced  
pon me. He that hath tryed both  
ould much rather choose to Live under  
ne Tyranny of another, than be a Tyrant  
imself. The one hath only One man to  
ear; the other fears Every man: and  
more his Nearest Friends than his Declard  
Enemies: for safer is the Tyrant in the  
ield than in his Bedchamber; and amidst  
ill his Dangers and Terrors, nothing is  
ie more afraid of than his own Guards.  
As therefore no man can wish you better  
han your own father, conclude he gives  
you good Advice when he bids you keep  
yourself within the compas of a Private  
station. Chuse rather to be with Safety  
a part of the People with whom you live,  
han violently to make yourself the Head  
of them; and wish to your Enemies, and  
the Children of your Enemies, the pos-  
ession of a Power surrounded with end-  
ess and incessant Fears and Dangers. But  
f you still admire the outside Splendour  
and Felicity of a Tyrant's fortune, and  
are blind to the hidden miseries and ca-  
lamities

lamities that attend it ; 'tis from the Ignorance and Inexperience of your youth, that you make so mistaken a Judgment. But, *Paucolas*, take my word for it : and pray to Heaven for yourself, as I pray for you ; That you may never Experimentally know, what 'tis to be a Tyrant.

\* I do not suppose *Athlets* to be here included in the word ἀθλῆτιν. The *Latin* Translation hath fully expressed the Author, *nisi quis ad sacra—sc.—instruat certamina* ; my Paraphrase is only for Illustration sake.

† Κατὰ νόμους *jure Legitimo ; sē Paterno & Hæreditario.* As the version gives it. For I know not how here to understand Κατὰ νόμους in any other sense.

### Ep. 68. *To Paurolas.*

**B**Y Heavens not I ! I do not think your demands Extravagant, or that you cost me too much Money. Nay, on the contrary, I think I have been but too Sparing a Father to so Liberal a Son. No, *Paucolas* ; since I find how well you know how to bestow your Money, you shall sooner weary out your Friends with Giving, than your Father with Asking. \* *For to him that giveth bountifully, bountifully should be given ; and where Nature hath led the way with a Generous Inclination, 'twere a shame for Fortune not to follow after with as Liberal an Allowance.* Be free

e with me therefore, my Son ; away  
 th your excuses, and ask boldly. I  
 ll never think I part with too much  
 him, for whose sake I have all that I  
 ve. And so far am I from disliking your  
 ce heartedness to your Companions,  
 at I am over-joy'd to see you of so hap-  
 a Disposition, and pray that you may  
 ways persist in it. Go you on as you  
 egin, and let not the increase of your  
 ears lessen the Goodness of your nature,  
 ut so long as the same Fortune shall  
 rve you, depart not from the same Ge-  
 erous Resolutions. I shall joyfully give  
 ou the most that you can ask, my Brave  
*Paulolas* ; ay, and thank you too for  
 aking so good use of it. Now you  
 ake me hope *I have a Son like his Fa-  
 ther.*

\* I dare no more justify the truth of my translation in  
 is place, than I dare the truth of my Author's *Sen-  
 tences* ; unless some MSS. should come in to his relief,  
 and turn *Sentences* into *Sense*.

### Ep. 69. To Erythia.

[F it be the Apprehension you have of  
 the danger we Tyrants live in, makes  
 ou unwilling to venture *Paulolas* his  
 oming to *Agragas*, I can easily pardon  
 both

both the fearfulness of a Woman, and carefulness of a Mother over her Child. But if you think *Paurolos* your own, and therefore are for keeping him *all* to yourself, as if I had no share in him ; You are too partial a Judge of a Parent's Right. For according to the Rigor of Law, the Father's Title to his Son is stronger than the Mother's ; in the Fairness of equity both alike. if you look upon the Lending of a Son to his Father but for a Season as a Loss to yourself, then what must we think of it, to be denied him even a Season only ? Nay, prithee be not so selfish ; but spare him to me some little time, and you shall speedily receive him again ; and together with him a Cargo, as one might expect *Erymas*. For since we cannot enjoy the happiness of living all together, I will take care that however divided we may be by distance of place, you two may be in Shares with me in the Plenties of Fortune. For who can be nearer to a man than a Wife and a Son ? and for the sake of whom would a man wish to forsake the Abundances of wealth, if he could forget them ? As therefore

a most Affectionate both Husband  
 Father, so that I empty into your  
 hands no small part of my Treasures,  
 not knowing where better to bestow  
 it. But send him to me forth-  
 with; as for other reasons so more espe-  
 cially upon consideration of the En-  
 debilities that Old Age makes upon  
 me and the Dangerous distemper of  
 that hath lately seized me, which  
 brings me in mind of the Fatal Point we  
 are all hastning to, and makes me be-  
 come to look upon every day as my Last.  
 For his Safe passage from Crete to A-  
 thens, and from hence thither again, I  
 will effectually provide: nor can his  
 fears of danger be greater than  
 his fathers cares for his security.

Ep. 70. To Policlitus.

V. Ep. l. 21.

I know not for which the most to ad-  
 mire you, *Polyclitus*, for your Art or  
 your Honesty: Your Art which Con-  
 quer'd the Disease that would have de-  
 stroy'd the Tyrant, or your Honesty  
 which Conquer'd the Temptation of de-  
 stroying him yourself. Assaulted thus  
 with a double danger, to your Justice I  
 owe

owe my Deliverance from both ; the violence of a Disease, which threatened to have taken away my life, and the baseness of my Enemies, who offered a price for my Death. So that on both sides I lay in your Breast ; either to have let Nature alone to have finished her work with me, and yet you to have gained by my death the Reputation of a Deliverer : or would Nature have spared me, yet under the colour of Administering Antidotes for the saving of my life, you might unsuspectedly have taken it away. And as on the one side the very opinion of your having murdered me would have gained you the Reward ; \* ( *so on the other, your actually having done it, would have exposed you to no danger* ) But you scorned to prefer the Reward of an Unjust action, before the duty of your office, or Popular Applause before an † Unaccusing Conscience. And [a] though perhaps you may be in your Principles an hater of Tyrants, yet you could not think any Cause sufficient to justify a breach of trust, or make a Physician's murdering his Patient because a Tyrant, a Lawful Act. As therefore I lay entirely at your mercy, and you might have made your bargains of

me

: which way you had pleased ; I must  
 confess my self unable to express my Ac-  
 knowledgements in words equal to your  
 worth. All that I can say is this, You  
 are of whom Physicians are Taught,  
 viewing yourself Acted as would the God  
 Physick himself. But though no Re-  
 tal can answer your deservings, yet  
 something more I must pay you than meer  
 words. I have sent you therefore, in  
 testimony of your Skill and Fidelity,  
 as a lasting Memorial to whom I owe  
 my life, together with this Letter four  
 makers of the purest Gold, two Silver  
 bowls of a workmanship not to be matcht  
 in our Age, ten couple of *Thericleans*,  
 twenty comely young Slaves, and 50000  
*Atticks*. I have also written to *Teucrus*,  
 the Steward of my House, to make you  
 the same Annual Pension as is paid to my  
 Commanders, the Gentlemen of my  
 Bedchamber, and the principal Officers  
 in my Army. A small Recompence I  
 confess for so great a service. But where  
 the Debtor is Insolvent, payment in part  
 must pass for the whole, and the rest be  
 made up in Confession. And that's my  
 use with you ; who have laid me under  
 an Obligation beyond the possibility of  
 acquital.

\* So on the other) This clause is added. We cannot but suspect the Copy to be here imperfect: by the vein of our Authors writing seeming to require Supplement somewhat like to that which I have add'd to compleat the *Antithesis*, as also that single sentence foregoing, *ἢ δὲ τὸ δέξαι &c.* as it now stands wanting something to perfect its Construction; and striking out the *ἢ δὲ* we read it thus: *ἢ δὲ δέξαι δ' ἀποδοῖκα* — *τοῦδ' ἢ τῶν ὅρων.* but I will suppose some words wanting.

† *Unaccusing Conscience* gives in this place so very agreeable a sense, that I was resolv'd to make way for it. And I question whether I have overshot my Author, and not given the very sense he intended. *δέξαι δ' ἀποδοῖκα*, *opinionis (de se) justa (non iniqua.)* This, I confess, in other Authors might seem a forced Construction; but I think I can parallel it with like success in this.

\* The wide Paraphrase of this Paragraph (and like might I say of many others) is design'd rather an Interpretation of my Authors meaning (if I understand it) than a Translation of his words.

## Ep. 71. To Polyclitus.

I Have for your sake discharged Callichrus, though so manifestly taken a Design upon my Life, that he confided not only himself, but his Complices the place where, the time when, & the manner how they were to have dispatched me. But it had been Ungrateful in me to have refused the Gift of another mans life to him who had given me my own. And as I thought myself oblig'd to give a Life when he that gave

mine demanded it, so I thought no person more proper to receive such a Grant than he, who as the Prince of Physicians, is the Arbiter between Life and Death, and who never denied a life to the man that sought to him to save it. In the mean time, let *Callesthrus* observe the strangeness of his Fortune, who is forced to be beholding to you for his own Life, when he was basely seeking the Life of him whom you had saved from Death. For as for his part, I were already a dead man, had not fortune stepped between and prevented his Intentions.

Ep. 72. To *Peristhenes*.

V. Ep. 73

**T**He Prisoners you sent me, *Peristhenes*, the Wives, I mean, of those Conspirators *Eubulus* and *Ariphantus*, I had fully resolved (nor could you or any man else expect otherwise) to have put to death: yet I have spared them. You will wonder, considering the Just Indignation I had conceived against them, how they can have escaped. But you will wonder more when you shall have heard the Reason of it; that Brave and Masculine Spirit which upon this occasion they dis-

## Phalaris his Epistles.

that regard to them which they pretend) would have directed them a different Course, and instead of loading them with the Infamies of Punishment, have Crowned them with the Rewards of Virtue.

\* *Quere.* . Might not the *Humerans* have retorted to this Argument, That 'twas not the Regard that *Jupiter* had to *Phalaris*, but the Regard he had to the Sacredness of his own House, not to be Polluted with the Blood of even the Guilty? Or was it not till after *Phalaris* his days that Temples were Sanctuaries?

## Ep. 74. To Orsiloclus.

V. Ep. 23.

**I**F the Philosopher *Pythagoras* his refusing to come near me (though often invited) was a manifest Condemnation of me in the sight of the whole world; as you were pleased to express it, in the Panegyrick you made upon him for his Renouncing my Friendship: then, by the Rule of contraries, his being come to me, and having for now five months together to our mutual satisfaction continued with me, gives me as ample a Recommendation. For this you may be sure of, *Pythagoras* would not have born me company one quarter part of a day, had not he found in me a Spirit agreeable to his own.

Ep.

Ep. 75. To Leontides.

V. Ep. 101.

**Y**OU cannot give over teizing the *Camarineans* with your Speeches, make War upon me. Now to shew how poor a Politician you are, and let them see what they would have gotten by following your advice ; I shall begin with your self : not falling upon us ( as you do upon me ) with Noisie words only, which do no Execution, but with Substantial Deeds ; and those which, which they who have once tryed, we never after given me any Disturbance. That's my way of dealing with my enemies : and that the *Camarineans* all know : and therefore have no mind to have the Experiment made upon themselves ; having already found how much better it is to have *Phalaris* their friend than their Enemy.

Ep. 76. To Demaratus.

**A**RE you surprized at the Cruelty of the Execution of *Alcinus* and *Darynes*, and think it too Tyrant-like ? I'll tell you what may surprize you more :  
F 4
They

They dyed not till after having been once, twice and thrice pardon'd by the Tyrant.

Ep. 77. *To Hegefippus.*

V. Ep. 95. 119.

**T**Is not till now at last, when he hath nothing left him but Repentance, that you and the rest of his Friends too sadly see what false Measures *Cliftbenes* took, when his Ambition of becoming a Patriot put him upon those Methods of serving (as he thought) his Country, which his grateful Country-men have rewarded with Banishment : But even then when he was in the Height of his Glories, and swam with a full Stream, I truly pitied him, and wrote a Letter to him on purpose to let him know that I foresaw where it would end. But my Words were Wind with him : bewitched with Popular Applause he was Deaf to the Reason of them : thinking Me, I suppose, a very Improper person to direct a man how to behave himself in a Popular Government ; or perhaps imagining that the Jealousies a Tyrant must needs have against a Free State could not suffer him to be much a Friend to the Man that so

su-

studiously promoted (as he fancied himself to do) its Welfare. Thus pufft up with his own Vain imaginations, he Swells till he Bursts, and knew not the ground he stood on, till Fatal Experience hath at last convinced him, That *Phalaris* was not so much a Stranger to the Methods of Popular Government, because a Tyrant, as *Clisthenes* a Stranger to the Humours of the Multitude, because he had the Lucky *hit* of Taking with them for a moment. Popular Applause is but a flattering Bait to draw a man into the Crowd, and when it hath him there scarce ever fails (in the Conclusion) to Betray him to an End far different from the Promising Beginnings. As for my own part (and any man of sense, I should think, would be of the same mind) I had rather be the Hissing of the unthinking Multitude than their Idol. For as for their Hatred, 'tis as soon Laid as Rais'd. Their Passions, as they take fire at nothing, so 'tis but letting them alone, and they dye of themselves: a meer Clap of Thunder, a Flash and a Noise, and all's over: or if the Grumbling hold for some little time, there's no great danger in it. But Banishment, Death, Confiscation, or something else as  
bad

bad or worse, is the Consequence of very Opinion of one's being D in their Affections. To tell you wh think of the People, *Hegeſippus*, 'tis pl ly this. The People ! That is, a N ber of Fools joyned together in Herd ; Senseless, Helpless, Faithless, Fie Fierce, False ; a Voice and that's all ; g for just nothing in the world ; pufft foru backward with the Blast of a mans Bre Pleased they know not why, and pleased at they know not what ; in t Aversions and in their Fondnesses equ Unreasonable. This is what I thin the people ; and no more do I s them than what I have found by t So that to take the Measures of ones duct from the Humours of the peo and strive to Please the Multitude, is Inviting them the more Scornfully to sult one. And yet this is what some so Mad upon, there's no Holding t in, but, like \* a Dog at a Bull-bait they Break through all to get into Middle of the Ring, and be the Shou of the Mob. Neither can a Child b Doted on by its fond Mother, ne Wife by her Admiring Husband, Gold by the Miser, nor Battel by Brave, nor Conquest by the General,

Vic

Story by the Olympick, as do these  
 riotous Dote on the Humms and Caresses  
 the Multitude, which in the End do  
 t shout them to their Ruin; while  
 his Friends cannot but Pity their short-  
 d Glories, and their Enemies Triumph  
 er their Approaching Fate. But as for  
 or *Cliftenes*, do you that are his  
 inds afford him the best Consolations  
 n are able, advising him to bear a  
 mon calamity with the Spirit of a  
 n: and withal Admonish him, that  
 ce to his cost he hath found his Mistake,  
 should lay aside for the future all  
 tights of Mending his Fortunes by  
 same Methods by which he hath Ru-  
 l them.

I am not Antiquarian enough to know whether  
 -bairings were in use in *Phalaris* his days. I incline  
 ppose the Negative. There is nothing of it in my  
 t. But I made bold to give my *English* Reader the  
 ight of my Author in an *English* Emphasis. The  
 inal is only, ἀνὴρ ὁ δυνάστης &c. a Senseless  
 Irrestrainable Eagerness, or rather the heat and  
 ecess of a Mad dog.

### Ep. 78. To Stesichorus.

V. Ep. 79. 144

¶ *Iocles* the *Syracusan* (no new name  
 to you, I suppose, for he is of too  
 strions a Family to be unknown to  
 Ste-

Phalaris *his Epistles.*

*Stesichorus* ) having lately lost his Wife  
 Groans under the load of an Unexpre-  
 sible grief. And not without cause; for  
 she was endeared to him under a Double  
 Relation, both his Neece and his Wife.  
 This *Nicocles* therefore (understanding  
 seems, the Intimacy that was between  
 hath sent to me his brother *Cleonicus* a  
 purpose to desire me to be his Solicitor  
 to you, and procure from you the favor  
 of bestowing a Poem upon the Memory  
 of his deceased Wife. And by the Epi-  
 grams I hear given to her by the *Syracusians*,  
 as for all her other Virtues, so especially  
 for (that Ornament of the Sex) her Mod-  
 esty, she is a Theme not unworthy  
 even Your Muse. I know the Vow you  
 have made not to write upon any per-  
 son of this present Age, lest you should  
 seem to prostitute your Pen for Reward.  
 But she hath left the World, and is no  
 longer of the present Age. Make no  
 this therefore your pretence to deny me  
 since I desire nothing of you inconsistent  
 with your Resolution. And I hope you  
 will not let it be said, that *Stesichorus*  
 refused *Phalaris* his Request. Not that  
 you are any way Indebted to me, but  
 that you may Confirm to the World the  
 Opinion they have that you are my  
 Friend

Phalaris his Epistles.

Friend. Envy me not this Honour; but according to your wonted Goodness, Gratify my Ambition, who shall receive the Obligation to My self, though the Obit to my Friend. Supposing therefore my Request granted, *Cleariste*, you must know, was by birth a *Syracusan*, her Father *Echecratidas*, the Neice and Wife of the Person before-named; with whom she lived sixteen years a Wife, in All Thirty; the Mother of two Children; she dyed of a Consumption. Here's the Ground of the Work; the Management of the Particulars must be left to you. And may those Deities, whose Inspired Prophet you are, assist you in it. The blessings of all the Muses be upon you, and Crown the Sacred Head of their Darling Favourite with the Glories of Immortal Verse; as upon other subjects, so upon this, concerning which I now write to you, the Praises of *Cleariste*.

Ep. 79. To Stesichorus.

Vid. Ep. 78.

FOR your Poem upon *Cleariste* I return you now my most hearty Thanks, and shall wait the Opportunity of making my farther Acknowledgments. You have

pe you  
sichorus  
ot that  
e, but  
old the  
re my  
Friend.

have Effectually fulfilled my duty in the whole, and every part, I answered the Dignity of the Subjects which, the Artfulness of the Poem appeared Admirable, I will leave to me ( for I Admire every thing that comes from *Stesichorus* ) but to the *Agragantines* that heard it ; before the numerous Assembly of whom I cannot be Rehearsed. Nor will the Poem it hath gained you stand confined to a single Auditory, or Dye with the Eyes of this Generation, but carry you throughout all the Ages that shall be. As 'tis upon my Request that I have proposed this Divine Poem, so I have put a whole Debt upon my self : that you may at the same time by granting my Request have bestow'd a Blessing upon the Poem, both of the present and future Generations. But as for what is in your Letter concerning Myself, by all that's Sacred I conjure you to let ever your thoughts may be concerned for me, whether Good or Bad, not to be of me in any of your Writings. Fortune hath Blackned my Name, and rendered it unfit to be a Poet's. Be I Better than Common opinion thinks me, or be I Worse, let me be

en in the Heart of *Stesichorus*, I desire  
not to be written in his Verse.

Ep. 80. *To Cleæneta and Theano.*

Vid. Ep. 79. 146.

[ Very kindly accept of your friendly  
Intentions, who so Affectionately offer  
the Inserting the name of *Phalaris* into  
your Poems. But that's an honour, which  
though I covet, yet Fortune will not  
grant of. From my Ancestors indeed I  
derive a Spotless and Unblemish'd Name.  
But the necessities of a Cruel fate have  
forced me upon many Actions, which  
(Heaven knows!) I do not pretend to  
justify. Though after all, the only  
thing that renders me Incapable of be-  
ing the subject of Panegyrick is, That  
I stand above the Command of the  
Laws, *my Self a Law to my Subjects.*  
The Honour therefore you designed me  
of inserting me into your Poems, I must  
desire you to change into the Kindness of  
not so much as once naming in them the  
Name of *Phalaris*.

Ep. 81. *To the Ennæan*

Ej

DO not think that I write th  
 O ye *Ennæans*, as if I rep  
 my having forgiven you the Mo  
 owed me; but that by mak  
 force *Periander* to give in his A  
 you may enjoy the Benefit of m  
 For that your City was not in  
 unable to pay her Debts, but or  
 use of that pretence to defraud l  
 ditors, I must take for granted,  
 you gave out concerning *Perian*  
 ving Defrauded the Publick prov  
 Accusation, and you are not able  
 good your Charge against him  
 a thing Inconsistent that the same  
 should appear one while like Ba  
 with Petitions in their hands,  
 Forbearance. and Pleading their  
 ty; and yet that at the same tin  
 they had More Money than the  
 what to do with, they should sta  
 and see Cheats running away w  
 Publick Cash, without so much  
 ing to stop them. You ought  
 be Rich to your Creditors, or I  
 your Devourers. But if you ca

to pay your Creditors their own, as if you had not wherewithal to do it : then in the First place (which an Honest man would in the first place consider : you are manifestly Unjust, and grossly impose upon the Good nature of your Friends, who, though they may be willing to be Kind to you, yet cannot design to be Abused by you : and in the Next, 'tis much more Reasonable, that (since be it which way it will you are never the better by it) you should pay your Just Debts, and let every one have his own again ; than that *Phalaris*, in consideration of your Necessities, having freely forgiven your Debt, *Periander* should fairly come and Take up all that *Phalaris* Laid down. One of these two therefore you must Resolve upon ; either to Recover your own Rights, and thereby at the same time to Confirm to your selves my Grant : or if you are so Able to lose your Own Money, then you must Resolve to pay me Mine.

\* 'Tis true the Lesson of my Copy gives a just sense but I should rather read the Text thus ; τὸ γὰρ μὴ ἀλυσθῆναι ἐκ ἔχου τῆς πολ,

Ep. 82. *To Timander.* ★ ★ ★

I have omitted this Epistle for the same reason as have the 59th and 60th.

Ep. 83. *To the Melitæans.*

**I** Have, upon the Representation of your Ambassadors, agreed to let you the sum required, though by reason of my long and expensive Wars, am not at present over full of Money. But that's not my way, to answer my friends with Excuses instead of Performances. And I hope you will not find me find the same of you as most men of their Debtors, who Bless when they Borrow, and Curse when they Pay. When we are to lend we are the best men in the world with them; but when to receive our own again, the hardest names they can find are too good for us. A thing equally Unjust and Ungrateful. All Lenders, how different soever in other Respects, are of one and the same kind to the Borrowers, that is, Benefactors, and ought by them to be treated as such; at least till they are paid. If they dislike their Creditor, let them Pay him first, and Rail at him afterward.



he be an Honest man, they ought the  
 more readily to pay him because he is an  
 Honest man; if he be a Knave, let them  
 make haste to come out of a Knave's Debt.  
 For whether I be a Good man, or a Bad  
 man, 'tis but just I should receive my  
 own. As for my own part, whether  
 Lending, or calling in my Debts, I am  
 the self same man, as much a friend when  
 I do the one as when I do the other.  
 But Borrowers (as they say the Cameli-  
 on doth his Colours) change both their Stile  
 and their Thoughts with their occasions.  
 When I lend, I am a Benefactor, a Bless-  
 ing, a Good to them: when I put them  
 in mind of Payment; an Oppressor, an  
 Accursed wretch, not fit to Breathe upon  
 Earth, or enjoy the common Rights of  
 Mankind. I know withal that 'tis much  
 better to lose a Debt by a Private person  
 than by a Community. For he that is  
 Defrauded by a Private person makes  
 himself but One Enemy, and him no  
 very Dreadful one: but he that is Abu-  
 sed by a whole City, as his Loss is not  
 less, so the Damage is far greater, gain-  
 ing himself, instead of One, a Multitude  
 of Enemies. Not that I would imagine  
 any such thing of you. When I lend to  
 you, I lend without Suspecting. I know  
 you

you to be a People as Grateful upon occasions, so particularly most Exact servers of your Covenants, and Jealous maintaining the Honour of the Public Faith. \* Nor are you Ignorant when Controversies of this nature arise between a *single* Adversary and a Multitude, and the Question lyes, Who has offered the Wrong, the *One* or the *Many*; Common Opinion gives the Advantage to the Former: for it will be much sooner believed that a Multitude should think themselves able to Outface a Single person in an unjust action, than that a Single person should think himself able to Outface a Multitude.

\* I suppose I have taken the true meaning of my Author in this last Paragraph, though possibly it might bear an Interpretation somewhat different from what I have given.

### Ep. 84. *To the Messianians.*

V. Ep. 1

**I** am not surprized to hear what is come of the *Delphick Tripods*, the Golden Crowns, and the many other Costly oblations, which I sent to the *Telchur* \* Deities of your Country, to have been placed in their Temple at [*a*] *Messa*.

*ana*, for a lasting Mouument of the protection I received from them in my late [b] Deliverance. One of these two things I knew you would [c] do with them; either that you would (as in Duty you were bound) Dedicate them to the Gods for whom they were designed, and give them a Standing in their Temple: or else that Detaining them from the Gods you would share them among your selves. Which latter you have done. And thus under pretence of fixing a mark of Infamy upon me, as if the Gifts were polluted by the Guilt of the Offerer, you have committed Sacrilege upon your Gods. For when once a thing is Devoted to the Gods, what difference is there whether you steal it before the Consecration or after? whether you take it out of the Temple, or will not let it go in? So that 'tis the Gods you have plundered, not Me: For what I once gave to them, was no longer Mine but Theirs: and both my Devotion and your Impiety needs no other Proof: For they know both who sent them the Gifts, and who stole them. 'Tis sufficient for me that I have made my Oblations, though they have not Received them. And as for you, I have my Satisfaction; in that I have

exposed you to the wrath of those G  
 whose Rights you have Invaded,  
 who are Able to Avenge their c  
 Cause. Besides, by the Applying th  
 to your own Uses you declare there  
 nothing of *Impurity* in the Gifts th  
 selves ; unless the same things can be  
 the same time of a different nature, P  
 and Impure : Pure, [a] *Quatenus* you h  
 occasion for them yourselves; Impure,  
*Quatenus* the Gods have any thing to  
 with them. Again ; by your own F  
 you Convict your selves of Impiety.  
 if one ask your Magistrates, how th  
 could Confiscate to the Publick, i  
 things offered to the Gods ; they lay  
 upon the People, The People, say th  
 demanded to have them Condemned :  
 Lawful Prize, as being the Effects of  
 Enemy : but if one ask the people t  
 same question, they discharge it fr  
 themselves, and cast it upon the Ma  
 strates. Nay, (which is an Impuden  
 beyond all the rest ) ye stick not  
 Arraign even the very Gods themselv  
 and speak it openly of them (and wh  
 worse could you have said of the wo  
 of men ) that should your Gods acce  
 of the Gifts of a Tyrant, your Gods we

no better than Traytors. And yet those very Patriots of yours, to whom you commit the Administration of all your Publick affairs, though they have more than once or twice directly offered me their service (if I would but Pay them for it) to make me as Absolute a Tyrant over *Messana* as I am at *Agragas*; these your Patriots, I say, Honest men as they are, you have nothing to say against them. And good reason for it; since in that matter you know yourselves to be all alike; and therefore dare not call others to an account for a Crime which they could so easily Retort upon their Accusers: for were that Cause to be brought under Examination, it would appear that (how streightly soever you confine your Gods) you yourselves have all of you been but too willing to Receive gifts. ' But [e] do not think that ' I speak this of your having Intercepted ' my oblations. 'Tis no such matter, ' such losses are beneath my Concern. ' Neither doth the Miscarriage of those I ' have already sent, nor the stop put to ' my sending the Rest, which I had Devoted to the same Use, at all affect me. But as for what You have done, I leave it to the Gods whom ye have spoiled to

Avenge the Injury offered both to me and to Themselves. Adieu [f]. But this word, Adieu, may be Construed to a bad meaning as well as to a good, and you may be sure I design it in the worst.

[e] Τοῖς παρ' ὑμῖν θεοῖς.

[b] Χαριστέα τῆς σωτηρίας. This seems to be designed to refer to some particular Deliverance, viz. from the Conspiracy of *Eubulus*, &c. which he so often speaks of, as, Ep. 22, 73, &c.

[c] For there was a Third, *sc.* to have returned them,

[d] A Latin word in an *English* Translation! I'll not Apologize for it.

[e] I somewhat question whether I have taken my Author exactly in these Lines. 'Twas the best sense I could readily strike out, and I am in Haste.

[f] ἔρρωδε.

## Ep. 85. To Timonax.

V. Ep. 8.

I Have ended my War with the *Leontines* by Conquest. But that I may not quite break the heart of you, and Dispatch you out of your pain in a moment by telling you all in a breath; I shall say nothing of my having, together with them, made a Conquest also over the *Tauromenites* and *Zancleans*, their Confederates, nor of my having received an Hundred Talents for the Ransom of their Prisoners. To have loaded you  
with

with the News of all my Successes at once, would have been present Death to you: and I were not willing to be counted the Murderer of a *Thing* that is called a Man.

Ep. 86. *To Hiero.*

I Had a great deal to say to you, both as to your Person and Conduct; those Blessed Orations of yours, I chiefly mean, with which you Carests the Mob of *Leontium*. But to dispatch all in a word; The *Indian* Elephant despises the Gnat.

Ep. 87. *To Aristenetus.*

Is no Trouble some thing to me to think that I am an Old man (I am not yet, nor ever shall I be too Old to hold the Reins of Government and make my Enemies tremble) but those Frights you are in upon my account are very Trouble some to me. Fate will take its Course, nor can all *Aristenetus* his fears put a stop to it. And therefore to give you my sense in the words of the Poet;

Since

Since Fear doth not prevent our Fear,  
 But double every Ill,  
 I'd rather Feel before I Fear,  
 Than Fear before I Feel.

Ep. 88. *To the Himæreans.*

V. Ep. 93, 108, III.

**Y**OU have sufficiently declared your Inclinations, and fairly given me to Understand that you look upon it as a matter Indifferent to you, whether *Phalaris* be your Enemy or your Friend. Heaven be praised, that put it into your mind to make so plain a discovery of your selves! Having received this Assurance of its favour, I doubt not of my after Successes. *Conon*, as I wrote to you in my Last, I ordered to be forthwith put to death, as knowing him to be a very Villain, \* *and a Ringleader of all mischief among you*; and withal, that he had neither Parent nor Relation in your City; So † *that 'tis purely upon his own Account and Yours that he suffered, nor in his Death do I punish any Innocent person.* To *Dropidas* I have paid the Regard he deserved, and remitted him safe to your hands; an Honest man, and one that hath neither Done you, nor Designed me any

## *Phalaris his Epistles.*

**my Hurt. How to dispose of Stefschorus**  
**I shall take time to consider.**

\* † I have added these words as supposing the Em-  
phatic of the Thought, if my Copy be true, to lye in  
then. *Vide Not. Oxon.*

### **Ep. 89. To Neolaidas.**

**I Do not design you any hurt: for I**  
**find that your Good Actions are more**  
**than your Bad. To the number of your**  
**Good, farther add the not forcing me**  
**upon Harsher thoughts concerning you**  
**han I would willingly admit.**

### **Ep. 90. To Mnesicles.**

**I Heartily congratulated your happi-**  
**ness when I heard that you had a**  
**daughter born to you, though I knew**  
**ow desirous you were of a Son. And I**  
**lieve you yourself will be well pleased**  
**with what you have, when you shall**  
**ad what a Gainer you are by the Loss**  
**f your Wish, in having a Girl instead of**  
**Boy. For Daughters are Naturally**  
**ore tenderly affected toward their Pa-**  
**nts than Sons. I shall think my Pre-**  
**nts meet with a kind Reception at your**  
**inds, when you shall not only readily**  
**enter-**

entertain what I send, but let me know what you want. And now I am sure you will every day find yourself in a wanting condition. For Daughters are Chargeable.

Ep. 91. *To Alcander.*

**I** imagine that (without my telling you so) neither you nor any man else supposes me a man that can be Frightned with Words only; and as little, let me tell you, by more than Words only. I can with the same Indifference hear the men Act against me, as I can that they Talk against me. I very well know what a thing War is; and therefore never undertake one without both a Cause to Justifie it, and Strength to go through with it. The Difference of Times, the Doubtfulness of Events, the Suddenness of Change, and the Fickleness of Fortune, I am fitter to Teach than to be Taught. Nor can any man in the World have greater Reason to Depend upon himself, than I have. But I depend more upon the \* *Blessings* of Heaven, the † *Assurances* of whose favour my constant Successes have given me; and to the same Goodness I still \* Trust, that n

m.

nan shall begin with me, without being himself a Loser by the Adventure. For it I may judge of † what's to come by what's past, I have reason to expect to see all my Enemies under my Feet.

\* \* \* *πισύω τῷ Δαίμονι*

† † *ἔχω γὰρ παρ' αὐτοῦ πίσιν ἰσχυρὰ.* I might say the same here as *mutatis mutandis* in Note upon Ep. 3.

### Ep. 92. To Stesichorus.

**I** Hear that you have been at *Aluntium*, and at *Alesfa*, going and sending about from City to City to collect Moneys and raise Souldiers ; and that all these preparations are against me. Fye, *Stesichorus*, an Old a man as you are, never have done with Politicks ? Is it not time for you to give over busying your head with State Affairs ? Have you no Regard to those Sacred Deities whose peculiar Adorer you Profess yourself ? No more Wit than to pick Quarrels with them that are above your Match, and make the Muses the tools to your follies ? Have you no Compassion on your Sons, now almost men, on your Native Country, while (like a Rash man, or rather Doting Old Fool ) by Raising Moneys and

and Levying an Army against *Phalaris*, you draw upon them an Enemy that will in the end most certainly \* *Root and Branch* confound them? And I hear you are at this very time writing the *Return* of the *Greeks*, and therein shewing (very pertinently) the Mistakes of which some of the Heroes were guilty. But how you yourself shall *Return* from *Alæsa* to *Himera*, That you think not of. But assure yourself you will meet with *Cepharidan* Rocks, Floating Islands, a Devouring *Charibdis*, and a *Nauplian* Fleet in your way. Nor shall you escape me, no not though (as you Poets have it) a God should descend to wrap you up in a Cloud, and snatch you out of my hands.

\* *ῥιζὺς αἰκνύ.*

### Ep. 93. To the Himeræans.

V. Ep. 88, 92, 108, 109

**I** Have dismissed *Stesichorus*, O ye *Himeræans*, and forgiven him all his Practices against me: Not upon your Petitioning for his Life (that should have procured him more Deaths than one but out of the Veneration I bear both to  
thof



se Sacred Deities in particular, whose  
 ired Prophet he is, and to all the rest  
 your *Himerean* Gods and Heroes. For  
 ive no cause of Quarrel against them,  
 ough much against you. How studi-  
 ly he pursued my Ruin, you yourselves  
 ow. But I durst \* not joyn a person  
 iced by his Profession, so Venerable  
 his Wisdom, in the same Fate with  
 t Execrable Villain, that Infamous  
 bauchee, *Conon*, nor suffer the De-  
 ed Client of the Muses to dye by my  
 nds. How much rather do I wish,  
 t it lay in my power to rescue such  
 sons from the stroak of Fate? So should  
 y never dye. And let me Conjure  
 y, ye *Himereans*, no more to twist  
*sichorns* into your Broken Interests,  
 r push him upon those desperate At-  
 mpts, so disagreeable to his Spirit, and  
 becoming his Profession. For what  
 ve Poets to do with Politicks? Nor  
 l he (as I am inform'd by those that  
 ve been at *Alaea*) voluntarily intrude  
 nself, but unable to withstand your  
 porunities was forced to comply with  
 ur Follies. Put not the like violence  
 on him for the future; but making  
 oice of more proper Tools for the  
 ork you have to employ them upon,

 let
 

let *Stesichorus* alone, and leave him to his Muse and Lyre. Create not to me any more Enemies like him; or if you do, they are not sure of meeting with the like Treatment. But if you must of necessity have some or other to Head the Cause against me; chuse out from among your selves some such persons, whom, when they fall into my hands, I may (according as I shall see cause, and according to the Obligations you shall lay upon me) dispose of at my own discretion, \* without having upon me any scruple of Conscience.

\*\* For *Stesichorus* he looked upon as a Sacred person, and under the protection of the Muses, and therefore durst not offer him any violence.

### Ep. 94. To *Stesichorus*.

Vid. Ep. 121.

**T**is true, *Stesichorus*, I am a Tyrant: but 'tis over the *Agragantines*, not the *Himereans* that I am so. And therefore you have done me a singular kindness, who, by pretending to Break my Power, have Enlarged it, and instead of depriving me of my Sovereignty at *Agragas* have given me the like over *Himera*. For of this you may assure  
your

myself, That by the same power by which I am able to teach my own Subjects their Duty at home, I am also able to Right my self upon my Enemies abroad. And so shall the *Himereans* truly find it.

The sense of this Epistle is not so Determinate in Original. but that my version of it may be excepted against : but I knew not how to fix a meaning upon more likely to be the Authors.

Ep. 95. To Autonoe.

Vid. Ep. 77, 110.

No sooner received your Letter, but that I forthwith remitted to you the sum demanded, as knowing that the occasion required not only Money but dispatch. I have therefore, according to your desire, supplied you with the three Talents, to pay off your Sons debt, and purchase his Restoration to his Country. I know by my own Experience, what a Miserable thing it is to be Banished ones Country, and forced to spend ones life in Rambles. I have that of my own accord added three talents more, to buy off the Confiscation, and redeem his Estate. And let me advise *Clisthenes* not to be dabbling any more

H

more in Politicks, but keep himself clear of having any thing to do in those kind of Affairs; wherein if they succeed well all the Benefit goes to the Publick and Common; but if there be any Miscarriage, all that is Charged upon the Managers in particular. And if that first Experiment now made upon himself be not sufficient to teach him more Wisdom let him learn it from the Fate of our Family, and add my Example to his own. For I too (young Fool \* as I were must needs be meddling with the Publick, till the Publick forced me to fly my Country: And though I have been able to oblige Strangers to receive me for their Lord, yet I have never been able to oblige my own Countrymen to receive me for their fellow Citizen. Nor do the thoughts of my being a Sovereign in a Foreign Country so much Satisfie me, as my being an Exile from my own afflicts me. I do not write this (Heaven knows) as grudging you the Money now send you, but as Condoling your Misfortunes: nor as fearing lest I should have the same Occasion offered me for Giving again, but as Desirous that you may never be brought under the same Necessity of Asking again. For much more

Joy

\* V. Ep.  
49.

fully, and more Magnificently should  
ive to support the Prosperities of our  
ily, than to relieve their Distresses.

Ep. 96. To Nicophemus.

S for the large Catalogue of those  
unhappy wretches, whose misera-  
:Sufferings you so pathetically repre-  
ted in your Speech upon me to the  
utines; let me tell you. that not One  
the whole number Dyed undeserving  
ath. They only felt themselves what  
y were designing for me. For All  
d every one of them were in a Con-  
racy against my own Life. And let  
e farther observe to you, how indis-  
et-an Orator you are. For while you  
duce these Instances of those of whom  
ave (and that with so good reason)  
de examples of Justice, and Urge  
ir Sufferings as an Argument against  
e; in the first place you plainly disco-  
yourself to be one of their Compli-  
t, and so give me fair notice how to  
you when you shall fall into my hands:  
I then you Dilanimate the *Leantines*  
m (which was the very Design of your  
tion) Engaging themselves in a War  
inst me, by shewing them what an E-

\* V. Ep.  
58.

nemy they have to deal with, and how much better it were to let me alone. For at the same time that you Represent me to them as so Cruel a man, to engage their Hatred against me ; you also Represent me to them as a Not Despicable Enemy, which will cool their Courage, and make them unwilling to begin with me, without a good cause for it. \* But if the Success be so certain as you assure them it is, I neither envy you the Glory of Entring them upon so Grand an Undertaking, nor Disswade you from pursuing it.

Ep. 97. *To Lyſinus.*

**T**HOU incorrigible Blockhead, *Lyſinus* ! Wilt thou never be a Man ? Thirty year old, and a Fool still ? For how else wouldest thou have dared to pull upon thy back an Enemy for whom neither thou thy self, nor Armies composed of such like Impotent Creatures as thou thy self are an equal match ? But you must still go on writing Copies of Verses and making Tragædies upon me ; little thinking in how Tragical a \* Catastrophe your Mirth and Wit will end.

\* One would imagin that Tragedy was reduced into much the same form in which it now stands, when this Epistle was written.

## Ep. 98. To Epicharmus.

SINCE single You declare me to be a Just person, I am satisfied though not One else should joyn with you in it. For One such man to me out-weighs all *Sicily*. But as for the indiscriminating Multitude, I look upon them only as so much *Land stock*, good for nothing but just to *People* the Ground, and keep the Wild Beasts from Over-running us. And perhaps it may be but necessary for me to have them misunderstand me, and think me a worse man than I am. And yet you are not so Singular in your Judgment, but that there are Many others like your self (*Many* I call them, because I count *men* not by number but by their worth) who are ready to afford me the same Character, that *Phalaris* is in very Deed the Just and Virtuous man. Though were you Singular in this matter, I should be proud of even your Single Testimony, and Court no other Approbation.

Ep. 99. *To Cebren.*

**T**HEY who are so much amaz'd at the Unnaturalness of my Temper, and Cruelty of the Punishments I inflict why do they not make that an Argument to Affrighten their Neighbors from Plotting against me? But you, while you spend yourselves in Lamenting the Fate of them that fall into *Phalaris* his hands, never think of Cautioning your Friends not to provoke that *Phalaris*, whom to provoke is so dreadful a thing. It had been my Happiness never to have been forced upon so severe Methods, and your Interest to have been more wary in your Conduct toward me. But since I am what I am, and yet with all my Rigour I find you so Untractable; what would you have been to a man less Vindicative? Since you venture so boldly where there is no Hope of Mercy, what would you have done where there had been no fear of Punishment? Know ye therefore that I will Cease my Severities, when you shall cease your Provocations.

Ep. 100. To Euctemon.

**Y**Es *Euctemon*; All the Stories you have been telling the *Syracusians* concerning me are True, nor do I deny any part of the Accusation. But if you would shew yourselves as ready to forbear your Furious practices, (more Destructive to yourselves than to me) as I have shewed my self ready to forgive those that have even to an Unpardonable degree provoked me; there would be no room left for you to complain, either of my Severities or of your own Sufferings.

Ep. 101. To Cleobulus.

V. Ep. 75.

**Y**OU put yourself, as I am told, to a great deal of unnecessary trouble upon my account. The *Camarinæans* can never have a Publick Assembly but that you are *Speeching* them into a War against me. But all your *Speechings* are hitherto in vain. The *Camarinæans* well know that War is to be managed with other Instruments than the Tongue, and that good *Speakers* may make  
H 4 but

but poor *Generals*. So that if you would have them begin a War upon me ; First Demonstrate to them the Grounds you go upon, and what Assurance you can give them of the Issue. And when you shall have done this, if they will not hearken to you then neither , change your Note, and Preach Peace to them, and so perhaps you may carry your Point, and enter them into a War. For as the Case now stands with you, 'tis plain that 'tis one of these two things they stick at : either that they think the Counsel you give them dangerous, or that they think the Counsellor of it a Fool. As for my part I think both alike. In the mean time (to tell you what I am at) I am resolving to come upon you not with Weaponleſs Words, as you begin with me, but with substancial Deeds, and those such, which they who have once Tryed, have never after given me any Disturbance. That's my way of dealing with my Enemies, and that the *Camarineans* well know, and therefore have no mind to have the Experiment made upon themselves. For they are not now to Learn how much better it is to have *Phalaris* their Friend than their Enemy.

Ep. 102. To Cleodicus:

'Ou have been carrying on Grand  
 Designs against me, *Cleodicus*, but  
 sh above your Reach. Shall the  
 lion of that *Thracian* Tanner's Neece  
 : Wife of that Slave *Autander*, who  
 his Estate by murdering his Patroon)  
 ik himself a Match for *Phalaris*? that  
 st, that Buggerer, that Unnatural—

I will not suffer my Pen to foul it  
 by naming thy Filthy Actions. Were  
 orth my while to Chastise thee, ( as  
 ether it be or no I shall take time to  
 sider) I would do it with Blows, not  
 ords, and to the utter Confusion of  
 urself, and the whole Generation of  
 I, turn the mischief you designed a-  
 nst me upon your own head.

Ep. 103. To Stefishorus his Sons.

V. Ep. 54

**V**Hat more proper Consolation can  
 one Administer to you, Young  
 n, under your present Sorrows, than  
 put you in mind of the Glories of  
 t Father, whose Death is the Cause  
 your Grief? *Stefichorus* his Hearse is  
 not

not to be attended with Tears but Hymns. And indeed when I bid you cease those Sobs and Smitings of the Breast, 'tis not as if I supposed it a thing possible for a man to be insensible to the Resentments of Grief, (a Passion inseparable from our Nature) but because I think them better bestowed upon more proper Objects; upon those, I mean, the miseries of whose Life require our Compassions, not their Death: though the Death of even the Miserable too may justly be Lamented: but not so the Death of *Stesichorus*, who attained to so Honourable an old Age, spent so many years in the service of those venerable Deities the Sacred Muses; past all his days in the Delights of Verse, and has left behind him a Name crowned with Immortal Glories. ' For certainly to be ' a Poet [a] is a Glory greater than ' which neither could I my self nor any ' man else Aspire to: to stand so nearly ' Related to the Deity as Poets do. For ' that Immortal Spirit which Diffuses it ' self throughout the Universe, and Ani- ' mates the whole Mass of Nature, seems ' to me nothing else but Measure and ' Harmony. Do you therefore, the Sons of that Great and Admirable man, en-  
ertain

in thoughts worthy of such a Fa.

You have a great Task set before  
to support the Honour of your  
e, and bear some tolerable Propor-  
to him that begat you. But weep  
over him, nor let the Happy Fate  
at Hero, whose name will be had  
[ ] everlasting Remembrance, be to  
a matter of Lamentation. Despoil  
you your Father of the Honours  
*Himereans* have done him: Since  
have \* Decreed him to be Adored \* V. Ep.

God, do not you destroy the [c] <sup>54.</sup>  
f they have of him by Mourning o-  
him as over a man that is Dead. For  
er did he himself ( and so much I  
v of him) unwillingly submit to the  
mon Fate, or Grieve at the Thoughts  
Dying. But as in his incomparable  
as, ( that Treasure of Wisdom to  
h you are more nearly Entitled,  
from whence all Mankind may learn  
copy after the Examples of virtue) he  
orated the Fame of those Renowned  
es who laid down their Life for  
y : so when his own Period was  
e, he quietly submitted to the stroke  
ite, and yielded up his breath with-  
a Trembling thought. And when  
re that he fell † into my hands as <sup>† V Ep.</sup>  
then <sup>88, 92,</sup>  
<sub>108</sub>

then his Enemy, and lay under the expectation of a most Cruel End, by his undaunted behaviour, he plainly shewed that he did not conceive of what was coming upon him as a Dreadful thing ; but on the contrary, discovered a more Resolved Spirit when my Prisoner and in Chains, than when in Arms against me in the field. Thus wisdom Triumphed over Might, and Disabled the Tyrant from hurting the Poet. *For [d] so I found it : Life or Death, Liberty or Torture were to him one and the same thing. And therefore could I not Hurt him, because I could not offer any thing to him, with which he was not well pleased. Surprized with so generous a Resolution, my Anger turned into Adoration, and I who had been at such a world of pains to get him into my hands, when I had him (as if I had been his Prisoner, not he mine) could do nothing else but supplicate him to accept of some Tokens of my Favour, and thank him for doing me that Honour. Nor do I think I hereby made him my Debtor, for having given him Twelve years of Life, (for so long after was it before he dyed) but I shall always own my self his; as for that strength of Spirit with which he Inspired me in General,*

neral, so particularly for his having placed me (which only he could have done) above the Fear of Dying.

This Epistle to him that shall peruse the Original, will appear in several places so Intricate both as to the Thought and Stile, that if I have (as I fear I have) in some passages mistaken my Author; a favourable Critick would pardon an hasty Pen.

[a] I must own my self here obliged to the *Latin* version, without which in this place I should have been perfectly *Nonplust*. Though I somewhat suspect the *Greek* Copy.

[b] V. Not. on Ep. 54.

(c) *δοξας Opinionem fidem.*

[d] I have ventured to add all this Paraphrase upon  
ἰ γὰρ ἔδωκεν ἰχθυοσάμην.

### Ep. 104. *To the Catanæans.*

FOR the insufferable injuries committed by you upon my self and my Subjects, you may think perhaps that you have already paid enough, and more than enough to make Satisfaction: for the Thirty of my men whom you impiously cast into the flames, having lost five hundred of your own, and for the seven Talents of which you plundered me, being despoiled of the best Branches of your Revenues. But let me tell you, what you have hitherto suffered is but a prælude to what's to follow. [a] 'And  
' that

' that you may not charge all the  
 ' mities that have overtaken you,  
 ' my being Confederated with your  
 ' enemies, and therefore think to  
 ' the matter by making peace with them  
 ' assure yourselves that shall not do  
 ' work. Be you at Peace with all  
 ' world besides, yet I am still your  
 ' my : And sooner shall Nature follow  
 \* V. Not. its Course, and that \* Soul which  
 Ox. mates the Universe expire, than  
*Phalaris* cease to be an Enemy to the *Catanians*. Nor is it upon my own account  
 much that I make War upon you  
 upon the Account of the Gods themselves  
 who are able to Save, and who are  
 able to destroy, and whose vengeance  
 have incurred. Unless we can say  
 that *Divine* Spirit which runs thro  
 out all the Elements of Nature  
 maintains the Harmony of the Universe  
 to have nothing to do with those  
 furies of Fire lodged in *Ætna* : where  
 Flames you having polluted with  
 blood of disarmed Innocents ; 'tis  
 [b] Eye of the Universe and Fount  
 of Life you made your Enemy, rather  
 than *Phalaris*.

## Phalaris his Epistles.

III

[a] What is meant by *ἵνα δὲ ἑμαυτὸν συμμαχήσῃ*, I confess I know not. The *Latin* Version seems to design a sense somewhat like that which I have given, by its rendring *ἀμολογῆν pacisci*. In the following part of the Epistle my Author is in his Altitudes, where I always find it an hard matter to keep pace with him, without either over-doing or under-doing him.

\* i. e. The Sun. τὸν πᾶντον ἐπὶ πᾶν ἡλίον. V. Nr.  
Ox. in loc.

### Ep. 105. To Nicenætus.

V. Ep. 26.

**P**ERhaps my having so often written to your Father concerning you, admonishing him to curb your Insolency, hath made you so much the more Presuming; as imagining that I should not have employed him to take you off from your hot-headed Designs against me, had I not been afraid of them, and looked upon you as an Enemy to be dreaded. That 'tis no such matter, I shall not spend words to prove. But understanding him to be an Honest old man, and you his only Son; in Compassion to his Grey hairs, and making Allowances for the Follies of your youth, I have hitherto forbore you. But you have no Compassion either on him or on yourself, who, without any sense of the danger, of which you have had so fair warning given you, still proceed in your wonted Pe-

Petulancy. And that perhaps because I having hitherto let you alone, and contented my self with only Admonition, you may imagin that you have still time enough before you to think of making your Retreat. But this is what far greater persons than yourself have not been able to do. Consult your safety therefore while you may, and make your choice before it be too late. Tread not in the steps of *Timander* ; but rather follow the advice of an Enemy which would save you, than that of a Friend, which will certainly be your Ruin.

Ep. 106. *To Pollux.*

**T**He Indignities I suffer, *Pollux*, are far more Outrageous than the Revenges I take : So that you do not state the Case fair, when you make both the one and the other *equally* Excessive. I have many times Once, Twice, and Again pardoned the self same persons Conspiring my Death : but not one of them who have been over and again pardoned by me have been ashamed of Repeating over and again the same Practices against me. Farewel.

Ep. 107. *To the Angyines*

[ Think I want neither cause to demand Satisfaction of you, nor Power to take it: were I so minded: And that must do, unless you do me Right, and please to me those men, whom you have without any Reason in the world for, but that That Beast of a man, that lagitious Instrument of your Lust, *Papin*, would have it so) detained Prisoners or now three months time.

Ep 108. *To the Himeræans.*

V. Ep. 88, 92, 93, 103

THEse are to inform you, that *Stesichorus*, *Conon* and *Dropidas*, as they were passing from *Pachinum* to *Peloponnesus*, have lost their Course, and instead of reaching *Corinth*, whether you sent them, are arrived at *Agragas*. *Dropidas* perhaps I may return to you, *Conon* I dispatched out of the world at first sight; *Stesichorus* is yet alive, till I shall have considered what death to put him to.

F

Ep.

Ep. 109. To Stefichorus.

Vid. Ep. 88, 1

**I** Understand you are in a dr  
Fright at what is like to beco  
you ; as well you may, lying abs  
at the mercy of him, your Pract  
gainst whom are ~~but~~ too well kno  
yourself. But I wonder that the  
should take you but now, and th  
did not Then begin your Fears whe  
'ventured upon that ( as you ye  
'*forebodingly* expressed it ) \* *De*  
'*Undertaking*, of engaging the *Hi*  
'*ans* in a Quarrel against me, and  
'ting yourself at the Head of them  
'yet at the same time your own tho  
'told you that things might possib  
'out as unluckily to the *Himera*.  
'your † *Ominous Expression* implye  
therefore you were Then ( as a P  
for of Wisdom ought to be ) abov  
fear of Death, Thou Old Fool,  
makes thee shake and tremble  
Since you were so Daring at a Dis  
when yet you foresaw what was l  
follow ; what breaks your Cou  
when the no Surprizing Event is c  
But if you were ( as in your hear

always were ) a Coward, and did even then in your own Thoughts quake at the approaching vengeance I should take upon you : thou Mad man, what bewitched thee to make that Bellowing against me ? What meantst thou ( by those Outcrys to the Mob upon that Cruel, Cursed and Abominable Wretch, by the exhortations \* of thy Verse to Destroy the bloody Tyrant ) to draw upon thy self an Enemy, the very thoughts of whom shook thee with fear ? And why must you, a Poet and Musician, put on another Garb, and push yourself upon Affairs too hot for Poets to handle ? You might, had you been so pleased, have lain still, and slept in a whole skin. But since of a Poet you must needs set up for a Politician, expect the Fate not of Poets and Musicians, but of those Demagogues who begin Quarrels they cannot maintain, when once they fall into the hands of their Enemies.

\* ἀρχῆς παρανομιῶν (ὡς περὶ σὺ πρῶτα λέγεις) The coherence of this Paragraph necessarily requires the Interpretation I have given it ; which would be farther cleared, if for the [b] ἀ σὺ λέγεις ἱμεροεῖς in a line or two following any MS. should afford ἀ πρῶτα λέγεις.

## Ep. 109. To Stesichorus.

Viz. V. Ep. 77. 95.

**I** Understand you are so conceive it  
 Fright at what is have their Count-  
 you ; as well you are well enough  
 at the mercy of the Wisdom of them just-  
 gainst whom are glæd punished by the  
 yourself. But therefore in such cases are  
 should take more forward to *Insult* their  
 did not *T* Friends than to *Commiserate*  
 'venture' tis not so with me : Nor is it  
 'foreb' of these Lines by my Upbraid-  
 'U' to make my self an Addition to  
 'a' Misfortune, which (contrary to your  
 'expectation, but not contrary to my  
 'warnings) hath now at last Over-  
 taken you. I see not to what such Up-  
 braidings tend, but to prove a man a  
 greater Admirer of himself, than Lover  
 of his Friend ; whose Sufferings, while  
 he charges upon him as the fruit of his  
 own Folly, in neither having been Wise  
 enough to chuse what was best himself,  
 nor to hearken to them who could have  
 taught him better: What else doth he  
 do, than make the Miscarriages of his  
 friend the Theme of his own Glory, from  
 the Mistakes of the One the more to  
 Mag-

Magnifie the Greater Wisdom and Foresight of the Other? But as to the present case, as foreseeing (and would to Heaven I had been a false Prophet) the unhappy Consequences of the Methods you took, I were most Passionately desirous to have prevented them: So since they are now fallen upon you, I make both the Mistake and the Misfortune my own. 'Twas to have saved you from ever feeling what you now feel that I forewarned you; but since 'tis now (whether by your Fate or your Fault) come upon you, I share in your sorrows. No, *Cliftbenes*, I do not Upbraid your Sufferings, but am doing all that possibly I can to Remove them. Of this you may be more fully informed of your Mother, who can tell you how zealous I have been to Serve you. But you, methinks, shew yourself somewhat to Peevish and out of Humour toward me, who, though now a Banished man, and forced to shift from place to place, yet will not vouchsafe to give a visit to me. You have not a Friend in the world from whom you would meet with a kinder Reception, or where you might better take up your Rest. If your Shyness of me proceed from any worse cause, you do me In-

justice : but if it be your Shame to see the Face of him whose Admonitions you Despised ; I must confess I am pleased with it, and glad to see you on the mending hand. For 'tis to be hoped, that he who is ashamed of his past Errors, will not be found Repeating them.

Ep. 111. *To Nicippus.*

**F**OR your having accepted the Present I made you, I return you my Thanks. And 'tis well you have. For as for that excuse which you pretended, that you were afraid of the Mischief it might bring upon you, should the *Syracusians* discover that you received Money at my hands; I'll tell you how I had laid the Plot. Should you have persisted in your Refusal to receive it, I would have charged you with having received it. So that Receiving it or not Receiving it, the case should have been the same with you on both sides. Nay, rather the danger should have been much more in your Refusing, than in your Admitting it. For though you had Refused to Receive it, yet my declaring that I had sent it, would have laid you under the suspicion of your having Received it. And now you have  
in

Phalaris *his Epistles,*

11

Fact Received it, yet I declaring that  
never sent it, will beyond peradventure  
charge you. For this is Demonstration,  
no Moneys were sent, no Moneys  
are Received.

*Phalariden Generosity. V. & Ep. 145.*

Ep. 112. *To Hieronymus.*

Since in your Letter you ask me, whe-  
ther I think I shall not meet with  
Match in the *Leontines*, who have  
only declared against me, and already  
commenced their Hostilities by Ravaging  
Territories ; and what I have left  
to *Depend* upon now : I might An-  
swer, That as they Begin with me, not  
with them, so that I am not Invading  
Rights of other men, but Defending  
own, I might *Depend* upon the Ju-  
stice of my Cause ; But that's a thing I  
now you matter not. I shall tell you  
therefore, what though you will not own,  
you cannot but know, That I have Arms,  
and Money, and Men, and Horses, and  
Lippings, and all this in Abundance ;  
and in the hands of one that knows how  
use them ; to which I might add, that  
Fortune hath hitherto always Declared  
my side. And these are some of those  
things

things I *Depend* upon ; especially having to do with an Enemy, as Unprovided in all Respects, as I am Provided.

Ep. 113. *To Lamachus.*

**Y**OU are always telling the *Camarina-ans*, when you can get them together to give you a Hearing, of my Barbarous inhumanity in having Entombed no less than Seven and Thirty men in the Belly of my brazen Bull. Most heartily could I wish (hear me Almighty *Jove*!) never to exceed this Number. But I find there are some certain persons in the world will not give me leave to stop here. As for instance, I see that you yourself and that Mad man *Epiterfes* are pushing on upon me, and will force me to advance the sum to Thirty nine. \* Do you go on and I'll go on, and let the World call me Cruel still. Till such Desperate Wretches as you are shall cease their *Unjust* clamours against me, I shall not cease to give such as you are their *Just* Rewards.

\* I question whether I lose my Authors Thought: at least I preserve something of his Quibble; which, where he is upon that strain, is twice worth his Thought.

Ep.

## Ep. 114. To Nicarchus.

**Y**OU are not able, with all your Declamations, to force the *Camarinians* to make War upon me; but you may force me to make War upon them should they have the Patience to hear you. And this (as they are wise men) they foresee; and therefore both knowing you to be a Fool, and Weighing Things above Words, and from the Beginnings looking through to the Endings, have for a long time stopped their Ears to all your Exhortations. And yet (as you have not sense enough to be ashamed) 'you cannot leave off your old Trade of Speech-making upon me, till you are now become as \* Ridiculous an Orator to them, as you have always been a Despicable Enemy to me.

\* *Βαρύτερος*. *Importunus, odiosus, molestus*, as the *Latin* Version hath it. Impertinent, troublesome. 'Tis true, both this word and the whole Paragraph depending upon it, might bear a different Interpretation.

Ep.

Ep. 115. *To Nicæus.*

**M**Y Bull (I find) and the other  
 gines I keep by me for the  
 use, are no Terrible things in your  
 If they were so, you would never by  
 ginning a Quarrel with me, have thro  
 away all hopes of Escaping them.

Ep. 116. *To Cleomedon.*

**A**S I understand you make it  
 whole business to expose me  
 the Publick hatred, and to that pur  
 are every where Declaiming upon  
 Tragical Story of *Cleombrotus*: So  
 I make it *mine*, *Cleomedon*, to get  
 yourself (an Enemy far more Insol  
 and less Powerful) into my hands.  
 then *Cleomedon* shall be as Tragica  
 Story as *Cleombrotus*.

Ep. 117. *To the Melitæans.*

**T**Is not because I despise the  
 nours you designed me, O  
*Meliteans*, that I return to you by  
 hands of your Ambassador those M  
 of your Esteem sealed up as you  
 the

hem; but because my Fortune will not admit me to Receive your Encomiums. You, indeed, may suppose other men as ready to Entertain a good Opinion concerning me, as you to give me your testimonial. But I know that's a thing ever to be expected. Being already condemned by the Common Vogue of the world for a Cruel and Unrighteous man, though the contrary known to you, yet your Single Dissent will stand for nothing against a General Mistake. Fame having once begun a false Cry, will not be put out of her Note; and I despair of ever seeing the Just Judgment of the new Wife able to turn the Stream of Popular prejudice. On the contrary, your approbation of a man so Universally condemned will be Interpreted to proceed from a Likeness of Manners; so that while you pretend to vindicate me, you yourselves will incur the like heavy censure. Since therefore by the Honours you designed me, you would have hipwrackt your own Reputation, but could not have Redeemed mine, I thought it an Unreasonable thing to admit them.

Ep. 118. *To the Camarinæans.*

**A**SI have already sent to *Gella*, and to the *Leontines*, I thought fit to send to you also upon the same account that is, to assist me as my present occasions require, not with Arms, Horses, or Men, (of which you say your City Unprovided) but with Money. The *Leontines* have at first speaking sent me five Talents, the *Gelloans* promised me ten I hope I shall not find you either Slower than the *Leontines*, or more sparing than the *Gelloans*.

Ep. 119. *To the Astypalæans.*

V. Ep. 49, 9

**N**EVER do I remember myself to have been in all my Life time either more afflicted with Grief (though I have run through vast variety of Tryals) or more Ravished with Joy (for neither have I wanted my Rejoycing hours) than I were, my Dear Countrymen, at the Receipt of your Letter : With Grief, at the bitter Remembrance of the day when I were unjustly forced to fly my Native Soil ; an Unhappiness hard to be borne.

born even by him that hath deserved it:  
 With Joy, to see that my Country had  
 not forgotten me, nor thought me a per-  
 son Unworthy of whom to crave an As-  
 sistance. For this is certain, I should ne-  
 ver have heard from you in such a man-  
 ner, had you still looked upon me as  
 your Enemy, and not your Friend. The  
 Assurance with which you Apply your-  
 selves to me, sufficiently declares the  
 Opinion you have concerning me. And  
 perhaps 'twas not because the Necessities  
 of my Country required that Assistance  
 that made her send me this Embassy, but  
 her desire to give this Publick Testimo-  
 nial to my Innocence, and condemn  
 the unjust Authors of my Exile. So that  
 indeed you did not so much *Petition*, as  
*Acquit* me. For neither would any man  
 willingly Request a favour but of a  
 friend, nor *Accept* of one from an Ene-  
 my. As therefore your [*a*] present *Acti-*  
*on* will not permit me to own you [*b*]  
 under any other Character than that of  
 Friends: So instead of Upbraiding you  
 with [*c*] past Disobligations, I must thank  
 you for the greater present [*d*] Obligation  
 you now lay upon me; who by vouch-  
 ing to Request a favour at my hands,  
 do a greater Honour to me, than Ser-  
 vice

‘vice to yourselves. Nor did I less joyfully bestow the Grant than I received the Petition. For what greater Ambition could a Generous Soul conceive, than to be looked upon as the prop of his Country, and wear the Title (which your Letter gives me) of a Publick Benefactor? That what I send you comes later to your hands, than you could have wished, lay not the blame either upon me or upon your Ambassadors, but upon the season of the year. There was no diligence wanting on my part to have dispatched them away sooner: but this Winter hath been so exceedg Tempestuous, that the most daring Sailor that is, would not have ventured himself to Sea. When the Monies and what other Effects I have sent you shall have escaped the dangers of so hazardous a Voyage, and come safe to your hands, return your thanks in the first place to Heaven, for its preservation of them at Sea, and in the next to your Ambassadors, of whose Faithfulness in making a true Delivery of the whole I have not the least Suspicion. Yet have sent along with them the Bear hereof, *Eubulus*, as Super-cargo. From whom, having received an account of both

both the Species and number of the several Particulars ; all the rest you may dispose of at your pleasure : but the Monies I would have employed in the Repairing and Beautifying your City, as I suppose your own wisdom and care of the Publick, without my Direction, would have led you to have done : For Honest men need not be taught their Duty. But if (a thing I would not so much as I imagin concerning you) what I designed for the Real and lasting Service of my Country, you should fling away upon useless and unnecessary extravagancies ; the Abuse of the Gift will fix a greater Reproach upon the Receivers of it, than the having given it can add Glory to the Donor. For if it may well seem a strange thing that a man unjustly Banished his Native City, and never like to see it again, should yet take care to repair its Breaches, and restore the ruined foundations in it to their antient Splendor ; much stranger will it seem, that the very Inhabitants themselves, whose home it is, should suffer the Foundations, as yet standing, to fall into Ruines, for want of bestowing upon them Necessary Repairs ; especially when they might do it at the Expences of not their own, but  
ano-

another's Purse. But if you consider that what I have sent you was not designed only for the present use of you into whose hands it is to be Delivered, but for the use of your Posterities to come, and of the Gods you Adore; and accordingly bestow it upon your Publick Ædifices and Sacred Temples: You will be more Admired for your Wisdom and Probity, than I for my Liberality. The giving away Money is what every Fool can do that hath it to give, but to manage it aright is the Talent of only Wise and Good men. The Gift may serve to Recommend the good Inclinations of the Giver; the use of the Gift proves the true worth of the Receiver. And I had rather have my Bounty be made the Testimony of your Merits, than of my Wealth: Virtue being the Beauty of the Soul, and the true commendation of a man; Riches only the Gift of Fortune, and no Praise to the Possessor. Fare ye well.

ἄτε νῦν παρὰ δέδωκεν ὁ κλειρὸς — locus obscurus, & continuis Antithetis nimis implicatus: nec mihi, ruri jam agenti, nisi unius codicis usus. Sensum qualem qualem potuimus, eruimus.

[a] ὁ κλειρὸς vel ὁ νῦν κλειρὸς. the present occasion. sc. of your making a Request to me. [b] Suspicio timide tamen) legendum esse in textu. μεμνησθαι ὑμᾶς ὧς

φιλαρίτης. — [c] τὸς πρώτους χρόνους μὴδὲν αἰτ.  
*kaldubio legendum cum omnibus Codicibus, αἰτιασαμένους.*  
 [] τῷ πατρὶσι, i. e. ἕνεκα τῶ πατρὶσι.

Ep. 120. *To Axiochus.*

A Man may have some kind of reason  
 to value himself, as upon the other  
 dvantages of Fortune, so upon that of  
 being *Nobly* born. But as for my part I  
 think no man *Nobly* born, but he that is  
 born to virtue. All else is the Lottery  
 of Chance. A Brave Man born of Ob-  
 scure Parents may Out-shine the Nobil-  
 ity of Princes and Emperors : And a  
 wretchedly Son of an Honourable Parent  
 mingles himself with the Dregs of Mankind,  
 and is the Scandal of his own Name.  
 Cast yourself therefore to the *Syracusians*  
 of the Virtues of your own Soul,  
 and not of the Glories of your Ancestors,  
 which are all bury'd in a Degenerating  
 Off-spring.

Ep. 121. *To the Himeræans.*

I Commanded you forthwith to send  
 to me *Stesichorus*, *Conon* and *Hermoc-  
 rates*. But you, instead of *Hermocrates*,  
*Conon* and *Stesichorus* have sent me *Same-*

as and *Nicarchus*. Were I the man you suppose me to be, I should have known how [a] to have Managed you ; and *Stesichorus*, *Conon* and *Hermocrates* had not been long after *Sameas* and *Nicarchus*. Unless that Beast of a man, *Conon*, be such a Jewel you cannot part with: *Sameas* and *Nicarchus*, two persons, both for their Worth and Quality, the very Best of your City, be of no consideration with you. But neither would I offer any violence to persons of their Merit, who have neither done me nor you any wrong ; nor would I, to revenge the Affront you have put upon me, violate the (b) Common Law of *Greece*. Though you in your Conduct toward me have not stuck at violating any of the Common Laws of *Greece*, and that not once nor twice , but many and many a time. How and when you know as well as I, and therefore I may spare the Labour of telling you. But herein neither have I imitated you, neither will I. No bloody Monster as I am, Abominable and Accursed Wretch, or whatever else the world may call me, yet it shall never be said of me, that I am like you. And therefore though I might either have forced you to have redeemed *Sameas*

*Nicarchus*, by sending to me *Stefanus*, *Conon*, and *Hermocrates*, or else have put upon those I had in my hands vengeance due to the others: yet I am content to take my Advantage against them, and have suffered your Ambassadors to return in Safety. Though such are the Circumstances of my Fortune, and the necessity I am brought under of passing upon the ordinary Rules of Justice, that should I have put your Ambassadors to death, I should not have repented much the Worse for it, nor what I am thought already, nor how the Better for my having spared them. For as to Fame, I am long since satisfied: My Name is already too deeply stained to receive a fresh Stain. Be it that I do Right or Wrong, Just or Unjust, it returns to much the same Account to me: I cannot be on either side either much less Loved, or much more hated than I am. And 'tis You, ye *Hellenians*, and those Demagogues of yours, whom I am chiefly obliged for the Character I bear. All the other misdeeds they have done me, I could forgive and bury in Forgetfulness: But for your having forced me out of my own Inclinations, and constrained me to make

use of such violent methods, which I myself condemn, how can I give them their Just Rewards? Who can be more deservedly Sufferers by that Unjustice of which I am accused, than they by whose means I have been necessitated to be so unjust? Yet, all this notwithstanding, O ye *Himeræans*, though Provoked as I am, and a Tyrant, and having in my hands, if not the very persons I desired, at least those whose Death would have been no less a punishment to you; I have both spared them, and dismiss them with the Honours due to their Character. If therefore you will deal with me as I have done with you, and answer my Reasonable Demands, you will consult your own Interests. And I leave it to yourselves to consider which were better for you to do; [c] either to suffer me to discharge the whole weight of my Displeasure upon two or three persons, and thereby Avert the Danger which threatens you All: or else by resolving still to protect that common Instrument of your Infamous Lusts, *Conen*, to Abide the utter Subversion of your whole State, and see your City levell'd with the Ground. For if you will force me upon extremities, I will take care that you

you shall effectually find me no more merciful than you suppose me.

[a] So. By detaining your Ambassadors, I might have forced you to Redeem them by surrendering into my hands the persons I demanded. That this is the sense of my Author is little to be doubted; but how to make this, or indeed any thing else, out of his words *ἐκ τῶν ἄλλων ὅτι δι' ἐμοῦ καὶ ἀποδύσαι, &c.* I know not. The *ἀποδύσαι* I presume bears its force upon the *ἑμὴν τι τῶν ἀνθρώπων* following, not the *δι' ἐμοῦ* going before.

[b] By which the persons of Ambassadors were Sacred and Inviolable.

[c] Here again 'tis little to be doubted but that the Copy is defective. The least alteration I can think of to make it consistent would be to read it thus; *λογισάμενοι ὅτι [ἔχοντες] or [ἔξου] ἀπασὶν ἄνθρωποις οἷς δὲ οὐκ ἀνδράς, ἢ τῷ. Reputantes quod cum liceat vobis omnem viram in duum aut trium hominum capita [effundi] permittere, universa civitati impendentia arvertetis mala.* My Paraphrase takes in the whole Sense.

## Ep. 122. To the Athenians.

**T**Is some time since, O ye Athenians, that your Statuary [a] Perilaus came to Agragas, and presented me with some of the Performances of his Art, which were indeed extraordinary in their kind. The Entertainment he received at my hands, and the Rewards with which I dismiss him, were a sufficient Proof of the Regard I had to him, both upon the Account of his own In-

genuity ; and more especially of his  
 lation to You. Not long after he  
 turns to us again, bringing with h  
 Bull made in Brass , and of a Size  
 exceeding the Natural. I were migh  
 taken both with the Curiosity of  
 Workmanship, and the subject upon w  
 it was bestowed , that laborious Ar  
 so serviceable to the Uses of man, an  
 contentedly bearing the Yoke.   
 indeed a noble Spectacle, and pr  
 [b] Ornament for the Palace of a  
 rant. And as such I received it.  
 as yet he had not discovered to me  
 Murderous use for which it was desig  
 But when he opened to me the Side  
 it, and exposed to naked view the  
*Hell of Torments* lodged within its Bow  
 I were equally smitten with Admir  
 at the Artificialness of the Contriv  
 and Abhorrence of the Cruelty o  
 and therefore forthwith resolved  
 have the first Proof of his new Ex  
 made upon himself, as not being ab  
 find out a person more Deserving  
 whom to begin the Experiment of  
 an Invention, than the Inventor c  
 Into the Belly of his own Bull ther  
 we force him to go, and having dis  
 the fire about it, according to the  
 recd

rections he himself had before given, it answered our expectations, and fatally verified upon the Artist the exactness of his Art. For neither did we see the person tormented, nor hear any of his Out-cries, but the Shrieks and Groans of the Dying Wretch within were Tuned by the Brass into the Natural Lowings and Bellowings of a Bull, so that they came forth rather a Divertisement than Horror to the Spectators. But that you, O ye *Athenians*, should be so mightily displeased, as I hear you are, at my putting the Author of this Invention to this kind of Death, is what I am much surprized at, and what I cannot yet believe. If it be that you think I have given him too Gentle a Punishment; my answer is, that I could not find out any more Terrible. But if it be the thing it self of my having put him to any Death at all that you complain of; then do you your selves, who Glory so much in your Humanity, incur the Censure of the Deepest Cruelty, and while you pretend to Vindicate your Citizen, Condemn your City. For either it was the Fact of that one single person, or else the Fact of you All: and which of these two we must take it

to be, your behaviour towards me upon this occasion will declare. For if you grant that he dyed Deservedly, and hath not left behind him amongst all the *Athenians*, the like Example of a Cruel Nature, what should make you Resent my having put him to Death? Since the example of his Punishment cannot in the least Affect any of you so Unlike him in his Qualities. But if you say he dyed Undeservedly; then do you plainly declare your selves to be of the same Stamp with *Perilans*, and by defending his Act, make it your own. Or however, say you what you will, I shall not think my self guilty of Injustice, in putting to death such persons only as I my self in the first place know justly to deserve death: and so long as [d] I *satisfie my own Conscience*, I little value whom else I dissatisfy. For though we Tyrants are commonly supposed very Improper Judges of Right and Wrong, making all other Considerations stoop to that of Securing our selves: yet I am not so ignorant as not to know, that Justice is the Support of Power, and that whenever I shall forsake her Laws, and shew my self a man that Rewards and Punishes not by Rule but by Humour; I shall at the same

same time forsake my own Security, and undermine the very prop. of Authority. But that the Projector of new Inventions of Cruelty should have his own Engines tryed upon himself, is what I presume neither any of you your selves, nor any of all the *Greeks* will call an Unjust Execution ; it being but giving to him the same that he designed to others. Which to me my self seemed a thing so exactly Reasonable, that I cannot conceive any one else to be of a different Opinion. For though the Horrid Instrument was by the Contriver of it designed for my service, and to have been exercised upon none but those who should Plot my Destruction : Yet as by his presenting it to me he made me his Judge, I were obliged to proceed upon him by the Laws of Universal Justice : and therefore laying aside all partial Regard to my own Private Interests, and considering what was Simply and in itself Just or Unjust ; I sentenced him not by what he had deserved of me, but by what he had deserved of all Mankind. For as for my own part, I knew very well, both that the greater Barbarity of other men would [*e*] serve to take off part of the General Odium against myself, and that therefore it was for my Interest

Interest not to have punished such a Savage Nature, but rather to have encouraged it; and also that for me to appear more averse to Cruelty than Common Opinion supposes me, would but expose me to greater hazards, by giving greater boldness to them that conspire my Ruin; and that this Example of its Severity against one who designed on my service, will keep back others from the like forwardness to espouse my Interests; and that considering the desperation of my Enemies, 'tis Force and Mercy I must depend upon. All though I knew very well, and though I wanted not other matter to have Recommended my name to Posterity: yet I could not allow such an Enemy to mankind as the Inventor of this New Torture, to 'scape Unpunished. And therefore in the same Engine, which I most *Inhumanly* contrived for the Roasting of others to Death, (by whom I could never pretend himself to have been any ways Injured,) most *Justly* did (the person whom he pretended to oblige by such a Gift) cause himself be Inclosed. But if, may some of you say, this be my Rule; that the Inventor of Cruelty against others, ought himself to suffer the same which he invented

gainst them; what then will become of *Phalaris*? Or how can all the Furies in Hell give that single Soul the full of his Deserts? So that by the Law of my own making I stand Condemned. But if you would consider things without prejudice, you would find that neither have I been *willingly* Guilty of those things of which I stand Accused, nor if my unhappy Fate hath violently forced me upon some Extremities, ought they to be charged upon me as Crimes. For tho my Absolute Command gives me the Power of exercising what Rigours I please, yet I my self condemn such methods: and not being able to undo what is done, [*and [e] return to that state of life in which a man may live Innocent,*] that many of my Actions are Unjustifiable, I own; [*f*] that they are *voluntary* I deny: And Oh that Fate had not laid me under this sad Necessity! Then should no man have been called more Humane and Merciful than my self. But who of you your selves, O ye *Athenians*, or what man else soever, would not take a Just Revenge upon his Enemies, and secure his own safety by the Destruction of those that conspire his Ruin? [*g*] Since therefore *Phalaris* hath done no more than what under the like

Circumstances any of you would do, why should he be so Abhorred a Creature? So that the Comparison between *Perilaus* and *Phalaris* is not a Parallel Case. Nothing could have put *him* upon so Cruel a thought but the Savageness of his own Nature: I own my self to have been guilty of some Excessive Severities, but then I have this to plead on my own behalf (which is more than any of those who have suffered by my hands can pretend to) that 'twas much against my own will that I did what I did. But while I, a *Tyrant*, study, Most Wise and Noble *Athenians*, to Imitate your Manners, [*So renowned for the Goodness of your Nature, and the Easiness of your Government*]: Your *Citizen* must be Employing his Art upon matters proper only for us *Tyrants*, that is, the Inventions of Cruelty. Justly therefore did I prove my self to him not what in my own Nature I am, but what in his Thoughts he Imagined me to be. Upon the whole you may conclude, That neither should I, had I been a private man, have been a [*i*] *Perilaus*, nor would *Perilaus*, had he been a Monarch, have been a [*k*] *Phalaris*. And as for you, it will be a Reproach to you not only to shew your  
selves

ſelves Diſpleaſed with the Punishment I have given to him, but alſo ſhould you yourſelves ſuffer any perſons like him to go Unpunished. All mankind, [l] *againſt whom* in Common he hath invented ſuch a new Death, may juſtly have him in Abhorrence: but none more than you, upon whom, as your Countryman, he hath fixed the Imputation of Cruelty, and defaced the Glory of *Athens*, which was the Humanity of her Natives. I doubt not therefore but that you will all of you (as in a Common Cauſe) by your Approbation of the Juſtice I have done upon him, vindicate your own Honour. But if [m] there be any among you ſhall ſtill think *Phalaris* too Cruel; ſo did *Perilaw*.

[a] πλάσας.

[b] What my Author deſigns by κοσμος ἀξιων I do not certainly know. I have given it a Turn not foreign to the purpoſe.

[c] The Original expreſſes it in other words: It comes to the ſame meaning.

[d] ἐμαυτῷ δὲ δέξω —

[e] ἥδην ἡμολ συναγορεύσον —

[f] This clauſe I have added by way of Explication of what I ſuppoſe is my Authors meaning. V. Ep. 38, 61.

[g] This clauſe is alſo added. The τὸ μὲν ſeeming to require a τὸ δὲ after it, to this purpoſe, τὸ δὲ δὲ τὰ ἐκείνα ἐστὶν, ἀργῶμεν.

[h] That the Copy is imperfect here and in the following.

lowing paragraph is little to be doubted. *Vid. Not. Ox.*  
I have patched up as consistent a sense as I could think of.

[i] An Inventor of Cruelty.

[k] An Abhorrer of Cruelty.

[l] It is in the Text *καὶ οὕτως*. I should rather read it  
*καὶ οὕτως*.

[m] Here's a Close in, I think the true *Declamation*  
Turn. But the Translation doth somewhat vary from  
the Text.

### Ep. 123. *To Lycicles.*

**I** Wonder not, *Lycicles*, that you should  
be so unlike both to your *Father* and  
to your *Son* : for neither are you the  
*Son* of *Lysicrates*, nor the *Father* of *Ne-*  
*optolemus*. And this, they say, both  
your Mother and your Wife have  
positively declared in the presence of  
many of the *Sicilians*. For which they  
are deservedly Admired : For as 'tis a  
proof of one's Honesty to own the Truth  
in the face of the whole World, so 'tis  
no less a point of Wisdom not to Disown  
it to them that known it \* before.

\* As many of the *Sicilians* Experimentally know  
you to be by your Mothers side a B——d, and by your  
Wives a C——d. *Not. Ox.*

## Ep. 124. To Pollux.

Vid. Ep. 106.

They that prepare War against me,

*Pollux*, upon the account of those whom I have (not without good reason)

sent to Death : if they do it not till after being duly informed themselves of the Matter of Fact, may fairly pretend a Right to Revenge for the cause of their Quarrel.

But you, *Pollux*, while in your Speeching upon me to the *Syracusians*, you profess yourself a mighty Zealot for Justice, and cry aloud for Revenge, yet never vouchsafe so much as to mention which should have been Principally observed) the Causes for which those unhappy Wretches suffered. A person of your Character, *Pollux*, the Steers-man of the State, and Mouth of your People, ought to carry yourself Evenly on all sides, and give your Countrymen a true Account of the Question; and therefore at the same time that you told them of the Death of those men, you ought also to have told them how *Unjustly* they were sent to death : that in acquainting them with the *Unreasonableness* of my Proceedings, you might more effectually have

En-

Engaged them against me. But if they Suffered for such Causes which you are ashamed to speak of, I cannot see how their Sufferings can be a Just cause of War against me.

Ep. 125. *To Lacritus.*

V. Ep. 12. 133.

**A**S they who are possessed of a Prize, the thoughts of losing which they cannot bear, ought not to run the Risk of it: So I were unwilling to have exposed you to any Hazardous Adventures. But since you have been able to force my Fears to give way to your Valour, you think your Work half done already: and [a] may the Event answer your Expectation, and make you as Successful in Executing the Design upon which you are sent, as you were Forward in Undertaking it. In the meantime your Assurance cannot Rebate my Fears, which during your Absence encrease still more and more upon me: and till I see you Safe in my arms, the only Relief I have against them is to hear often of your Safety abroad. Remember therefore the charge I gave you when I sent you thither, That whatever be.

ame of the Country, you should be  
to take care of not losing me *Lacri-*  
whom I value far above many Pro-  
ces, Cities, Kingdoms; nay, (Heaven  
ws) above my own Soul.

The Paraphrase of this Epistle, as Licentious as  
y seem, doth not much exceed the sense of my  
or.

Ep. 126. To Lacritus.

Remember, *Lacritus*, your own Pro-  
mise and my *Nakedness*. You are  
ignorant how few Friends I have  
me. That my Letters betray such  
earfulness in me, is not my being  
ler any Apprehensions from the pow-  
of the Multitude, (that's too well  
ken to give me any Jealousies) nor  
n the weakness of my Allies, (I am  
: of my self to Cope with all my E-  
gies) but 'tis you, *Lacritus*, that keep  
in a Fright: Your daring boldness in  
Field, and your too Martial Inclina-  
is. I am afraid, lest now you are  
e Entered, I shall never be able to  
you in again; lest you should Affect  
Glory of being a Warriour, and be  
satisfyed with me if I suffer you not  
have your share in all and every  
L Action.

Action. But remember that you are *Mine*, and but trusted out for a while to your own Keeping, and that you promised me to bring yourself safe home. Let me beg you therefore (not to do any thing unbecoming your Honour, for that's impossible, but) to Reserve your self for Greater Services and expect more Glorious occasions of signalizing your valour. And though you should now upon my Request Rebate somewhat of your Vigour, I'll take care to supply you with Opportunities of Exerting your *whole* self.

## Ep. 127. To Episthratus.

**B**affle not my patience with your Obstinacy, nor constrain me after having thrice pardoned you, now at last to proceed to Severity. [a] ' Make it ' not a matter *Indifferent* to you, whether ' *Phalaris* be Merciful or Cruel, a For- ' giving or a Revengeful man : with them ' who will not suffer him to be the ' *Former* he must be the *Latter*.

[a] μηδὲ ἐμπροσβάλλει τῇ [a] σαυτῷ ψυχῇ ὡς [b] ἐλάττωτον φιλανθρωπίας ἔλπει, οἱ δὲ πάντες τὴν σέβειαν. [c] περιησόμενοι τῇ τῷ τυραννί [d] χρησιμεύειν ὁρῶν.

I know not how to Justifie the *English* Version of this  
 passage, but by trying whether I can hit it off better in  
*Latin*. *Neq; Phalaridis misericordiam* [a] *tibi ipsi* [quod te  
*has*] *conferre* [reddas] *tamquam* [b] *rem alienam* [id  
*ad tuâ nihil refert, vel, unde tibi nihil fructus*] *dum* [c] *ne-*  
*câ nobis* [sc. *propter tuam in peccando pertinaciam*] *huius*  
*misericordie*] *exercende libertate* [d] *necesse habebimus* *ut*  
*Tyranni*.

## Ep. 128. To Arip hætes.

**R**Eckon not up those who have been  
 consumed in my Bull by the *Tale*  
 of their Heads, *but by the Quality of their*  
*Actions*: And then you will find the  
 Number of their Crimes to exceed the  
 Number of their Persons. Or how ma-  
 ny soever they were, you see I have  
 been able to *Master* them all. But as  
 for your own part, as you are a young  
 man, let me advise you not to take upon  
 yourself Concerns more proper for Graver  
 Heads. That those who set themselves in  
 Opposition against me procure their own  
 ruin, I have proved by Instances sufficient.  
*know you also to be one of them that are*  
 [a] *Impatient of Subjection, and desir-*  
*ous of Change, and therefore would gladly*  
*see the world rid of me.* But let me seri-  
 ously warn you to forbear, not (I as-  
 sure you) that I think my self in any  
 danger from your hands (such a pret-

ty Smock-fac'd Creature was not made for a Destroyer of Tyrants) but because I would not have you add your self to the number of those that have been put into my Bull, and encrease against me the unjust Accusation of Cruelty. But if you will not hearken to me, you may expect to be speedily called to an Account, as for other things, so particularly for your having despised the Advice I now give you.

[a] The Connexion necessarily requires this sense of ὁφθαλμοὺς μεταβαλεῖν τῷ βίῳ ἰδόν. *Rebus novis Studere.*

### Ep. 129. To Timolaus.

**N**Ever to commit a Mistake is the privilege of God alone: by past Mistakes to be taught more Wisdom for the future, the common Lot of men. But he that hath both played the fool and smarted for his Folly, and yet grows never the Wiser; what shall we say of him but that he is a Lost creature? Doubly Unhappy therefore, (to bring the matter home) is that man, the Example of whose Rashness proves a warning to others, but whose own Sufferings can do no good upon Himself.

Ep.

Ep 130. *To Phædimus.*

**T**Is now the Third time that you have been accused of Evil Practices against me, and yet I will not Believe ; though the Charge comes still closer and closer upon you every time than other. But what I am desirous you should prove toward me, and what, I am sure, in Justice you ought to be ; such were I willing to suppose you. And therefore I the more readily admitted the matters alledged against you to pass for False, because I was unwilling to have had them *Proved* true. But at the same time this let me tell you, That how [*a*] *much soever* I favoured your cause, yet I look upon your escape as a kind of Miracle : for he that is often brought to the Bar, and still comes off with a *Not Guilty*, seems more beholding to his Fortune than to his Innocence. ‘Give me not occasion therefore to hate your Person or your *Fortune*, nor tempt me to Interpret her Indulgency’s to you as Partialities against my self. And withal consider how unreasonable a thing it is, not only by your perpetual requiting Kindness with Injuries, not to Correspond to

' to the good Intentions I bear you, r  
 ' suffer them to take effect ( for I m  
 ' not see a Good nature endle  
 ' Triumphed over by Insolence :) I  
 ' also that even Interest it self should r  
 ' be able to bind you to your good bel  
 ' viour, nor oblige you (tho contrary  
 ' the *Bent* of your Nature) to put on  
 ' least a *Shew* of Common Humanity  
 ' wards the person that Studies noth  
 ' more than how he may serve you.

[a] *How much soever I favour'd your Cause.* οἱ θεοὶ  
 δεδιότες κακολάδαι— fear'd your falling under  
 stroak of Justice. — Ἐγὼ μὲν τοὶ τῷτο ἴδι, ὅτ  
 τὸ μηδὲν ἀδικοῖν—κακολάδαι. He must be an  
 traordinary Linguist that can tell how many *Langs*  
 (though the *Words* are all *Greek*) were taken in to  
 Composition of this one Sentence in the Original  
 cannot but Remark to the Critical Reader this one  
 stance (out of many) of the singular *Perspicuity* and  
*gance* of the stile of my Author. I believe I have  
 much ado *Conjured* out his meaning in this Sente  
 But as for what follows to the end of the Epistle I  
 not say the same. 'Tis all *mystery* to me. And th  
 fore if *Leucon* carries one thing and his *Ass* another, I can  
 help it.

### Ep. 131. To Philodemus.

V. Ep. 135, 142,

' **T**Is plain, *Philodemus*, you are a  
 ' ry *Honest* man, and mean w  
 ' But as when I deposited the five Tale

in your name, I never expected to see them again, as being in greater fear then of losing you than my money: so you are strangely mistaken in me. if you imagin 'twas upon any other consideration than that of a *mutual Friendship*, that I offered up all those Vows and Sacrifices for your safe Return; and Heaven knows how much more I value my *Friend* than all the *Treasures* in the world. But if you are resolved your Daughter shall not receive her Portion from any other hand than from your own; *That* is as much your *Own* as any thing that is your *Own* can be so. Or if you think otherwise, to those five Talents of mine add as many more of your own, and make her Fortune Ten: and so (with your good Leave) for one half of her Portion let her thank *Phalaris* his Bounty, for the other her Fathers Estate. As for *Theano's* telling you so great things of me, I am overjoyed at it; since I see she remembers now she is a Mother, who were her Friends when she was a Maid.

This Epistle we must suppose an answer to a Letter of *Philodermus*, after his return from his long Voyage, offering to repay the five Talents mentioned Ep 142,  
143.

## Ep. 132. To Agefilaus.

**T***Eleſſippe* is almost Distracted at the Stay you make at *Syracuse*. Nor is the impatience of a Loving and Vertuous Wife at the Absence of her Husband to be wondered at. She hath been with me about it, and bid me in plain terms shew my self a *Tyrant* to you, and exercise my Authority, telling me that she could no longer bear your Absence; and protesting that she would call in her own Father to her assistance. You know, I suppose, what she means by that, and assure your self, she'll do it. I will never endure it, saith she, to see my Husband used as if he were a stranger, and none of the Family. Then she appeals to me again; you may Force him home, saith she, if you please, he dare not Disobey you. To which I answered, that I thought she was better able to do that her self. For I believe, as much a Tyrant as I am, you do not so much  
 \* Dread the displeasing of *Phalaris*, as you Dread the displeasing of *Teleſippe*. But whether the one or the other be the greater, either your Regard for me, or your Love (as she well deserves it) for  
 her

her ; let me joyn my request with hers,  
and desire you forthwith to return, and  
bless your Longing Friends with the  
sight of you.

\* I follow the received Lesson, though I look upon  
the Conjecture of the Oxford Notes to be very probable.  
*ἐν ᾧ τὸς Φάλαριν φοβῆσθαι ὡς Τηλεσπύην φιλεῖσθαι*  
that your do not so much Fear Phalaris as Love Teleippe.  
For so the Antithesis of the following Paragraph seems  
to require.

Ep. 133. To Polymnestor.

**L**Acritus hath given me an ample Testi-  
mony of your Merit, as upon other  
accounts, so more especially for your ha-  
ving Joyned him with your *Targets*.  
He informs me that 'twas by the Brave-  
ry of *You* and your Men that the Place  
was taken, and that (in Deference, I  
suppose, to your Person) he gave you  
also the Command of his own Horse.  
Had you received *All* as well as *Some* of  
the Presents I made you; yet even so I  
should have been jealous that my Ac-  
knowledgments had fallen Short of your  
Deservings. But now your lessening my  
Requital by refusing to accept of it in as  
ample a manner as I designed it, forces  
a Prince to own himself *Outdone* by a  
Private man, and keeps me still your  
Debtor. But if you will not now, upon

my

my own Appointment, take the Thirds of the Booty, and distribute it among your Soldiers, which you would not receive from *Lacritus* up n the Spot, I must tell you, that you will make me for the future more Unwilling, not to bestow a Kindness (you are too Great, I find, to admit of me for a Benefactor) but more unwilling to Accept of an Obligation from your hands.

Ep. 134. To Polymnestor.

SO then! I see you are afraid of the Threatning I made you, never to be again obliged to you, since you have, according to my Directions, distributed among your men the Reward of their Bravery, and Recompence of their Hazards. Now you have effectually Obligated me, and now can I heartily thank you; since you have now both given me the Boldness to crave of you again, should my occasions require it, the like Assistance, and Heartned you men to shew the like Forwardness. For who that hath the Spirit of a man having received a double Reward, would not strive to merit it by a double Service? What I have given you only passes through

through your hands to Others: and while you employ it in engaging your Soldiers to stand firm to my Interests; 'tis neither them nor yourself, but me that you serve in accepting of it.

Ep.. 135. *To Teucus.*

V. Ep. 131, 142, 143.

**I** Hear that the Marriage of *Philodemus* his Daughter was brought to a Conclusion much sooner than your Letter signified to me. Fame *Anticipates* the most Industrious Intelligencer. The Dispatches of that Goddess, how long soever a Journey they have to take, arrive before the Post. And indeed I have just cause of Quarrel against her. As many other occasions have fixed upon me the unjust Reproach of Cruelty, so chiefly by her means is it that I am Condemned even before I am heard. She Trumpets out my Name where-ever she goes, and fills the world with the Reports of my Infamy: So that Multitudes who have never seen my face, nor know any thing of me, believe me to be some bloody Monster, born for the Destruction of Mankind. But this is my single Misfortune, and no mans else. As to the present

present Affair, see that you keep *Leo* and *Theano* in the possession of the same House where they first made their Happy Congress, nor let *Hymen* be forced to quit the Thresholds where he celebrated his Festivals. I make them this Present, as concluding it will prove Grateful to the Receivers. For a Marry'd Couple cannot but Retain a Fondness for the place where they exchanged Virginitys. And I will shew the *Syracusians* that *Philodemus* is more worthy of their Envy than their Pity; and grieve their Envious Souls to see, that no man can be more Happy in his Prosperities, than I shall make him in his Misfortunes. And let them all hate *Phalaris*, (I value not their *Stingless* hatred) but at the same time they shall pray within their own Souls (how much soever they Diffimulate it) that they too might meet with Friends like *Phalaris*.

• Ep. 136. To Timander.

**Y**Our Praëisings at *Camarina*, *Timander*, and the exaggerating Condolements you make over them already executed by my Command, have forced me, though much (Heaven knows) against my



my will to shut up \* *Cleombrotus* too,\* Ep. 116  
and his Complices in the Bull. I were  
afraid lest upon my pardoning them,  
you should have given over your pushing  
your Countrymen upon the beginning a  
Quarrel with me. 'Tis a perfect plea-  
sure to me to hear what work you and  
your Mob make with my Name, which  
I should be deprived of, should once  
the *Camarinæans* come to have more  
Wit, and be ashamed of hearkening to  
any thing that such a Tool of an Orator  
as you are can say to them; whose im-  
potent Attempts are too Harmless, I  
will not say for *Phalaris*, but for any of  
*Phalaris* his Slaves to be afraid of. Or  
though it had been their Interest to have  
made War against the *Agraguntines*, yet  
to have done it upon your perswasions,  
would have been their Infamy. But  
now they are like to meet with a War  
that will prove more mischievous to  
them than even their Orator himself; or  
rather their Orator, as he brought this  
War upon them, so he is himself a Great-  
er Plague to them, than all the Calami-  
ties of War. But when you put your  
Countrymen upon taking up Arms a-  
gainst me, it had been but fair in you  
at the same time to have given them  
some

some reason for their so doing: that while the State, depending upon the Conduct of so Martial a Spirit as your self, thought fit to undertake a War, she might also have had her Manifesto in Readiness to Declare to all the World the injuries that forced her upon that last Remedy. But this was more than you would do: for after ye had been Hammering upon the matter as long as you could, one offering one Reason, another another, at last you were content to let them all drop and leave the cause to shift for itself. But if one might divide your Person from your Office, and with a Salvo to the Reverence due to a Magistrate, consider what you are of a Man; one might venture to say, that all the Arts of Cruelty would be but too gentle a reward for your Deservings, who after having sold your House and Land, and (if your Father left you any) your Household goods, to prove yourself no better an Husband for the Publick than you were for your Family, must now be raising a Mercenary Army against me, and engaging the *Camarineans* in New and Hazardous Adventures. As for your own part indeed, that a man who hath nothing to lose should be so Daring  
an

n Undertaker, is no great wonder. For nothing but the thoughts of your own Desperate Fortune could have made you run a Tilt at me, at whose hands you are sure to meet with a Treatment answerable to your Merits. But 'twas Unconsciously done of you to mix the Fate of your Country with your own, and force me to Exact upon them the Punishment of your Folly.

If a Critical Collator should say, I do but shuffle with my Author, and run out into Loose and Lawless paraphrase only to hide my own Ignorance; I must submit to the charge, and confess there be some passages in this Epistle which I knew not how to manage otherwise.

Ep. 137. *To the Anneans.*

V. Ep. 81. 148.

**O**F the large Sums ye borrowed of me having been prevailed with to remit all to eight Talents, though at a time when I were in great want of Money my self, I might have expected you would have kept your word with me for them; which yet is more than you have done; but after having with much ado and very Grumblingly sent me Four, the other four you still keep in your hands. I am not (I assure you) so much concerned  
at

at my not having received them, as a my having remitted the rest. For you defrauding me of my Due (that, is suppose I should let it pass so) is but a four Talent *Damage*, but your Ingratitude compute at a more than Ten Talent *Loss*. For what is given to an Ungrateful man that I count most properly *Loss*. And you made me the same promise of paying what remained Unremitted as you did of Shewing your selves Grateful for what was Remitted. [a] *As therefore you have failed in the One, I have no reason to depend upon you for the other.* And which notwithstanding, If the case be really so with you as your Ambassadors represent it, that your Publick Stock is exhausted, and that you were forced to raise the payment you made me out of your private Purses; I remit to your City the remaining four Talents also. No more; I am ready to return to you what I have received, provided that your City may receive the Benefit of it, and that you suffer not those who keep you poor by cheating you of your Own, to Run away with Mine also. But as to the Design which your Ambassadors tell you are upon of erecting Statues to me as a Publick Benefactor; let that alone:

can willingly spare you the paying me my own Moneys, can as willingly spare you the putting your selves to that expence.

[s] Instead of this the Original hath a gingling Antithesis, which I knew not what to make of.

### Ep. 138. To Lyfander.

**Y**OUR Supplies cametoo late for the service upon which they were sent. For before the Arrival of *Euclides's* foreign Troops we got sight of the Enemy. So that though by reason of the slowness of their March they signified nothing to us in the Field, yet we think our selves so much the more obliged to them, for the Honour they have done us in letting us Few beat the Enemy without their help. And the greater was the hazard we Ran, the greater Glory did we win.

### Ep. 139. To Antimachus:

V. Ep. 29

**I** Matter not (as the world now goes) what men say or think of me. For seeing that whether Just or Unjust, 'tis now one and the same thing, or rather

M that

that the man in Reality the most Unjust, shall in Common Opinion be Reported for the most Just; instead of disguising my self, I am proud of being what I am: as knowing, that when other men venture upon unjustifiable Actions; 'tis of their own free choice that they do so: if I transgress; 'tis Necessity that forces me to it. I acknowledge I have had my Irregularities, as no man living is without them. The only difference is this, that we Sovereigns, as we have Power to maintain our own Doings, So we are not afraid of shewing our selves to be what we are. But private persons, as they live under Command, and are in danger of being called to an Account, are forced to take shelter in Dissimulation and Denial.

Ep. 140. *To Polystratus.*

V. Ep. 84.

**I** Shall not give either to you or any man else, the names of any of those persons to whom I have been a Benefactor: nor shall your Scornful rejecting my Presents, force me upon the Vanity of urging against you the many examples of those who have not Disdained to accept

cept of a Benevolence from my hands. That would be at the same time a Boasting of my self, and an Upbraiding of them. For, for a man either to Report his Good Deeds himself, or to delight in hearing others do it for him, I take to be neither better nor worse, than a Reproaching the Receivers. [a] *What notion you may have of the matter, I know not: of this I am sure, other men think not the worse of any thing that's worth the Taking for its having once belonged to Phalaris.* How much I have lost by the fraud and violence of those, who made no scruple of laying hold on whatever they could meet with of mine, I leave it to you to imagine. There are but too many (and those great pretenders to Justice) who look upon whatever they can Steal from me as Lawful Prize; and therefore having once seized it, nothing but the Power of the Sword can oblige them to Restore: Others have despoiled the very Gods themselves of the Gifts which came from Me, and taken into their own Hands the most Sacred and Inviolable things in the world. For certainly had they looked upon 'em as Abominable and Accursed, they would not have ran such hazards in

maintaining to themselves by Force of Arms the possession of that, the admitting of which to come near them they ought by Force of Arms to have Resisted. What Notion therefore have you of my Gifts, or for what Reason do you refuse them? for all the excuses you have hitherto made what hath already been said (and much more might have been added) is sufficient to silence. That there is nothing of Impurity in the things themselves even my Enemies declare, Unless to them who seized them by force, adding Rapine to Sacrilege, they are Pure; Impure to you, to whom the voluntary Gift of your Friend, the Owner of them, gives a just Title to them.

[a] If I have taken the sense of the following Paragraphs right, this Clause will seem no unnecessary Addition, the Connexion seeming to run lame without it.

[b] Sc. The *Nessanians*. V. Ep 84.

[c] We must suppose the Gifts sent to *Polystratus* to have been some of the Things designed for the Temple of *Messana*. Ep. 84.

### Ep. 141. To Agemortus

I find at last, *Agemortus*, how ill I have consulted my own Happiness. This Invidious Sovereignty, to attain to which (fool as I were) I stuck at no Difficulties, hath but Loaded me with so many the  
more

more Melancholy Reflections. Many are the Miseries I have gotten by being a Tyrant, but none greater than this, That no Deserving person will accept of me for his Benefactor, but I am under a Necessity either of doing no Good with what I have, or flinging it away upon Knaves and Fools. For I know not what should be the reason of it, (but so it is) that you few Honest men, whom alone I desire to serve, turn your backs upon me, and are afraid of nothing more than of Receiving a kindness at my hands. For how else should it come to pass that of so many School-fellows, and Play-fellows, and old Acquaintance that I have among you, not a man should come near me? nay, not one of you ever so much as promiseme a visit, save *Callisthenes*? and yet I am sure neither will He pay it. And as for the rest, they may have some kind of Evasion to excuse themselves for their not having accepted of my Offers: that 'twas no Aversion to my person, but with Some their bodily Infirmities, with Others their dependance upon their Fathers, with Others their Publick Engagements. As for your own part, I never gave you the Invitation, as knowing . you too well, and being before hand sure of

a Denyal. Nor shall I give it you especially since I hear of your Indignation, and of the Children with you since my having left your Country beloved *Præula* hath blessed you. the Rejoycing of my Heart (He knows) to hear of the Increase of Kindred by so numerous an Offspring and for that Reason were I the less desirous to separate your Person from Family. But as you are my Kinsman what pretence can you make for *afraid of owning the Relation you bear* For what else should be the mean- ing, that when I lately sent you a *negotium* Present, to have been Trampled through the Streets at noon day. have drawn upon you the Envy of Neighbours; but a little parcel of wax and that by night, when no man have observed it: yet you, as if it had been an Accursed thing, and under the Sentence of an Anathema, startled at the sight of it, and would not so much touch it; And good reason was for it? 'Twas the Gift of an honest Wretch, a bloody Monster, deluged in Murder, and be-dy'd in Human Blood. Ah! *Agemortuus*, you are perverse in your Constructions, and strangely un-

Phalaris his *Epistles*.

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ble, nay, Unmerciful to me, that do not  
Compassionate my Unhappy Fate, and  
the miserable Necessities under which I  
am placed. For no other end were I  
ambitious of Sovereign Power than that  
I might be in a Capacity of obliging my  
Friends in a manner answerable to the  
Largeness of my Soul: and having now,  
by the Blessing of Heaven, obtained my  
desires, I have no Friends left to receive  
the Effects of my Generosity. Thus what  
alone I proposed to myself as the only  
Compensation of all the Labours and Ha-  
zards I underwent, That you my Friends  
deprive me of, by not vouchsafing to  
Share with me in my Prosperities. So  
that you, for whom alone I wished my-  
self to be what I am, refusing to accept  
of my Favours, I am laid under a Necessi-  
ty of bestowing the Rewards of Virtue,  
and the Bounties of a Monarch upon the  
Cravings of Fools and Flatterers.

\* I could not here make either Construction or Sense  
without inserting [*ἐμὸν*] and reading it τῷ μὲν ἐ δὲ δέ-  
τα [*ἐμὸν*] ὡς δόξον. In Latin thus. *Quæ igitur tibi*  
*Excusationis species relinquitur, quæ Meus haberi non verère?*  
I shall never Admire the Sagacity of that Critick, who  
in this Author doth not smell the Tang of the Latin  
running throughout the whole Composition.

Ep. 142. *To Teucrus.*

Vid. Ep. 131,

**I** Had designed to have given a visit  
 person to *Cleaneta*, the Wife of *P*  
*lodemus*, (you know whom I mean, *T*  
*crus*) upon the Affair of her Daught  
 Marriage, but that some other press  
 Occasions, which may not be Postpon  
 prevented me: and which are such  
 would have made me call you home  
 my Assistance, had I not rather chose  
 leave you at *Syracuse*, to pursue the Bi  
 ness upon which I now write to yo  
 and by that you may see how much Co  
 cerned I am about it. Wait upon  
 therefore yourself, and engage for  
 Payment of five Talents to her Son-  
 law, as soon as her Daughter shall ha  
 made her that new Relation. But so  
 der the matter, that it may not seem  
 Giving of a Gift, but the Payment o  
 Debt which I owed to her Husband.  
 I ask you, how *Philodemus* should co  
 to have so much Money, you need o  
 answer you know not how: that y  
 know no more of the matter than w  
 you had from me, that so much Mon  
 of *Philodemus's* I have lying in my han

A

And if you can Fairly bring it about, let *Leo* be the person. For he hath been with me to solicit the Match, and I readily Assured him of my best Endeavours; and with that promise have Remitted him to you. But if the Mother of the young Lady shall pitch upon some other Husband for her Daughter, make the same Engagement (as to her Portion) to him, and oppose not their Intentions. For I would not confine her Choice or my Liberality only to the person of *Leo*, nor because I give the Money take upon me to make the Match too; as if it were not *Philodemus* his Daughter, but my own Friend that I preferr'd. To whomsoever she shall dispose of her Daughter, I charge you, be as Quick and Punctual to your Engagements, as a man would be that had Appointed not to Pay Money but to Receive it. Heaven forbid, that the change of the Person to whom I wish the Gift, should prevent my Giving it, and lay me open to the shameful Suspicion of catching at the Opportunity of *Leo's* not having her, to Retract the offer which I first made to them freely, and without any such Reserve! The Eye that sees all things knows, how I abhor so base a thought: I look  
upon

upon the Money as so much Loss to me, while it lies in my own hands, nor shall I till Then think my self the Richer for it, When the young Lady shall have chosen an Husband upon whom I may bestow it. Worse than such a thing as That they that know nothing of me could not imagin concerning me. And oh, that Fame would once do Justice to the Name of *Phalaris*, and speak no worse of him than what he deserves! When she shall be Married, present to her the four young Damosels, (whose Age suits with hers, and makes them fit to be her attendants and Companions) as also Vestments I have sent you for that purpose, and 60 pieces of Gold. Forw the matter as much as you can, for it thinks it goes on but slowly. And when the time comes see the Presents delivered with all Dispatch: since by so doing, though the Expence be wholly *mine*, a great part of the Thanks will be *yours*, and you will come in for a Joynt Benefactor with *Phalaris*. As to these particulars, take care to see my Orders observed. And in every things else let them find such a Friend of you, that neither the Daughter in the absence of her Father, nor the Wife in the absence of her

her

her Husband, may have any cause to Complain that their Family wants its Support. Do you provide them with all Necessaries, and when the Nuptial Ceremonies shall be performed, see them done with due magnificence, you depositing the Moneys to answer all Expences. That on the day made for Rejoycing, there may be no mixture of Sorrow, nor any of the Brides Relations be able to accuse the Fortune of the Family, or call *Philodemus* an Unhappy man. I'll let the *Syracusians* see, that I am able to over-rule the Malignity of his Fate.

## Ep. 143. To Cleocneta.

V. Ep. 131, 135, 141.

**T**He absence of your Husband, my unvaluable Friend, *Philodemus*, upon his long Voyage may be the more supportable to You, as adding a fresh Lustre to your already established Reputation : but it doth not fall out alike Fortunately to your Daughter, who hath now seen the Twentieth year of her Age without taking a flight out of the House of her Father. The longer an Husband continues absent from his Wife, the greater opportunity doth he give her

her of approving her Fidelity; but the longer a young Lady, whose years might expect the change of her Condition, continues without an Husband, may bear a Different Reflection. Common Opinion (and herein it is in the Right) makes a Daughter, beyond the Course of Nature, Undisposed of an Objection against the Care of her Parents. 'Tis now high time (and somewhat of the Latest) that your Daughter should have merited the Character which yourself most deservedly wear, of making an excellent Wife. Perhaps you find it some relief to you in the Absence of *Philodemus* to have always in your Eyes, that pledge of mutual Love, and dear Remembrance of him, that is your Daughter, as in Her enjoying part of Him. But 'tis præposterous not to be content to part with your Daughter, because in her you Enjoy the *Remembrance* of your Husband, and yet at the same time to deny her the Happiness of a Relation, in which you yourself find such Satisfaction, and of which her years making her now capable; the Absence of an Husband, e're long to return, ought not to be Interpreted by you a greater Infelicity to yourself, than the not yet Having one to your Daughter.

Especially when neither her want of Pa-  
 s to make that Provision for her, nor  
 r want of Money wherewith to do it, is  
 he cause; as neither is with her, which  
 lers her Case so much the more Un-  
 nate. For let me tell you. *Cleæneta*,  
 at I suppose you little imagin, *Philode-*  
 at his Departure, put into my hands  
 Talents as a Portion for his Daughter.  
 is that all: While *Phalaris* hath  
 ney, *Philodemus* and his Family shall  
 want it. Why therefore, *Cleæneta*, since  
 have in your hands the means of doing  
 ould you any longer defer the bestow-  
 her upon an Husband? For I see no  
 son for your putting it off till *Philode-*  
 s his Return. What may conveni-  
 ly be let alone till then let us not  
 ddle with before: but the Demands  
 Nature wait not our Leisure. There  
 o putting a stop to Time. While we are  
 bating the matter, her Years are flying  
 ay. That *Philodemus* Disposed not of  
 himself, he was prevented, 'tis pro-  
 ble, by some of those Reasons which  
 ce a Father to see his Daughter un-  
 rried beyond her time. But for her  
 ing longer detained in the same State,  
 u can make no pretence. She should  
 w be past wanting a Father, being a  
 ter Companion for a Husband. Add

not

*not therefore Indiscretion to Misfortune, nor, by the Cruel fondness of keeping her still to your self, make the Absence of her Father less a punishment to her, than the presence of her Mother. Accept the Advice I give you, and consult at once the Felicity of your Family, and your Daughters Honour. As many other matters have successfully passed through your hands, without the assistance of Philodemus : so in the bringing this one Affair (in which the happiness of all of you is so much Interested) to an happy Conclusion, and giving him upon his Return the sight of a Worthy Son-in-law, you will encrease the Admiration he already hath of your Prudence, and let him see how little the Daughter of such a Mother stand, in need of a Father. The Money Teucrus shall pay upon Demand ; and whatever else the Occasion shall require, 'tis but letting him know your Pleasure, and it shall be done for you. As for Philodemus, you may pray indeed to Heaven for his Return before the Nuptial day ; but defer not your Daughters happiness upon that Expectation. And that he will return both Safe and Within the time, as you have many other Reasons to hope ; so particularly*



larly the Regard which the Gods have to the Prayers of Pious Souls.

[a] What is here precisely meant by κατὰ πολλὰς ἀνάγκας ἢ μάλιστα τῆς τύχης, is not easie to determine. That *Philodemus* was (upon what account is not particularly exprest) under some unhappy Circumstances, appears from the Epistles referred to at the Head of this. So that my version giving a Sense easie and coherent, I am content to let it pass as it is. Though upon second thoughts I imagin that my Author (with a Conscience peculiar to himself) designed in his Greek ἀνάγκας to take in Both the Significations of the Latin, *Necessitas* : that is, *Necessitudo* for the Duties of Relation, and *Necessitas Fortune*, the Necessities of Fortune ; in his κατὰ πολλὰς ἀνάγκας referring to the former, and μάλιστα τῆς τύχης to the latter. If so, I'll try (though I must strain hard for it) whether I can express his Thought in Latin. Tu vero, cum pro aliis Necessitudinibus, cum maxime Fortune, absenti Patri, [i. e. Puellæ Infortunio quæ absentem habeat Patrem] Novum Infortunii cumulum ad-jiciendum putas presentem Matrem ? The sense of which I have given in English. The Latin *Necessitudo* is sometimes used to signifie *Necessity*, as well as (more commonly) the Duties of Relation.

[b] I follow herein the interpretation of the *Oxford* Notes, a more agreeable sense than which I knew not how to make : though neither of us are positive that 'tis directly the Authors.

## Ep. 144. To Nicocles.

V. Ep. 78, 79.

I Have according to your desire written to *Stesichorus* about the Poem upon your Wife, and given him the Particulars of the Subject. He readily undertook the Work,

V. Not. Ox. Work, and promised to exert the utmost of his Abilities upon it, as hoping *\* by the Charms of his Muse* to allay the Excesses of your Grief. 'Tis true indeed, your Unhappiness may seem too great to admit of Comfort, or be lessened by words, having lost in One and the same Person two most endearing Relations: The partner of your Blood, a Niece; and of your Bed, a Wife, both in Beauty and Virtue, far surpassing any *Second* of her Sex. Thus pierced with a double wound, wasting your breath in doleful Lamentations, you languish in despair, and little matter whither you Live or Dye. Be not, *Niccles*, so Cruel to your self, nor load Nature with a burden she is unable to bear. Such violent Resentments, both betray a weakness unworthy of a man, and will render your Wound incurable. But come, *Niccles*, let me argue the matter with you a little. Remove your thoughts some minutes space from off your own Misfortunes, and place them upon the Common Fate of all Mankind, and the sad Necessities of our Mortal condition. We are all of us born to run through a world of Miseries, of which when every one hath received his allotted Portion; then hath he finished his Pilgrimage,

mage, and is come to the end of his Course. The only thing that makes us in love with a Life so Miserable, is because we think nothing more Miserable than Death : and when we express such grief at the Death of our Friends, we consider not that 'tis ourselves we Lament; the Tears we shed at the Funerals of them that go before us being but bestowed upon our *Own*, so soon after to follow. This, *Nicocles*, is what we are all Born to. When we receive the Gift of Life we receive the Sentence of Death : a Sentence so Impartially executed upon all, that none have cause of Complaint. For the Tyranny of Fate is not more Irresistible than it is Impartial: Neither can Force withstand, nor Art elude, nor Intreaty Avert the Stroke: All *Tyrant* as I am, yet *Fate* is still a greater *Tyrant* than *Phalaris*. Lawless, Cruel, Inexorable, or whatever else the World may say of me, her Cruelty surpasses Mine. I am called an *Absolute* Sovereign, but how Improperly so called, that fatal Hour will prove, when all my Castles, Guards and Arms shall be in vain. Or could I be that *Absolute* Sovereign, which no man can; not for my own sake would I wish it, to rescue myself out of

the hands of Fate (I am one whom many think, nor can I contradict it, unworthy to take out even my Appointed time) but that I might be able to save such men from Dying, who, let them live never so Long, yet dye too Soon. But since we lye at her Disposall, not she at ours, we must submit with Patience: [Cease therefore, *Nicoles*, your unmeasurable Grief] not only as being a thing vain in itself, but for fear of disquieting the Ghost of your Wife, to whom (if the Spirits of the Departed know what's done by them they leave behind) your Lamentations cannot but create Disturbance. She, who in her life made it her only business to study your Satisfaction, and whose only Pleasure it was to see you Pleased, must even after death be grieved to see you grieved: nay, doubly Grieved, not only at your Loss in being deprived of such a Wife, but at her Own also, in being taken away from such an Husband. Since therefore you are neither the First, nor the Only person that hath felt the like Misfortune, bear a Common calamity with the Spirit of a man. The various Incidents of my Fortune have Familiarized me to the thoughts of Death: the common Fate of  
Man.

kind, and the daily Spectacles of Mortality, ought to do the like with you. Our Concernments cannot alter the Law of Nature: and the less a man Resents the Miseries of life, the more doth he Enjoy the Blessings of it.

*Lego in Textu ἑὸν μόνον (ὅτι) σὺ.*

Ep. 145. *To Stesichorus.*

**I** Have sent you a Quantity of Oyl, not for your own use (mistake me not) but for your Grand-Son; the \* Business <sup>V. Ep. 1</sup> he is now upon requiring such a Supply, and he himself deserving all Encouragement. Nor would I have the [a] Publick Exercises he is to Exhibit fall any whit short of those of *Agessilaus*; or if they do, it shall be no fault of mine. The Money which you would not accept of at my hands, when you were impatient with me yourself, if you refuse now that I have sent it after you, I will certainly \* accuse you to the *Syrac* <sup>Ep. 3</sup> *ians* of holding Secret Correspondence with *Phalaris*, and being in a Plot against the State: and then bring your *the* off if you can [b] Not Politicks, *Stesichorus*, but Poetry is your Talent: *man* Keep

Keep to That therefore ; and those Studies which have so Advanced you above the rest of Mankind, and wherein you may excel without a Rival, still pursue. But meddle not with such Affairs, wherein, how successful soever you should prove, the worst of Men may be your Equals.

[a] A small Emendation renders the Text in this place easie. *ἡ τὴν γυμνασ, &c.* Striking out the full point after *Ἀγασίλας*, and the (δ) after *Βελλόμην*.

[b] The Text is here confessedly Defective. *V. Not. Ox. ad Ep. 147.*

### Ep. 146. *To Stesichorus.*

V Ep 146, 80. **N**ot a word of me, *Stesichorus*, I beseech you, either in your Odes, or any where else. I am lost to Fame, and Silence is the greatest Honour you can do me. In every thing else use your own pleasure, and freely pursue the Inclinations of your Nature, and the Inspirations of your Muse. But whatever you do, meddle not with the Affairs of State ; and for that let my Example be your warning, whose very Successes have been my greatest Misfortune, and who upon the self same Account for which the world envies me as an Happy man, find  
my

Phalaris *his Epistles.*

my self most Miserable. Or if you think it may be justly so with me, who by Usurping to myself a Lawless power, deservedly suffer the Punishment of my own Presumption : but that you, pursuing so different a Course, and studying only the welfare of your Country, and the Common Liberty, have no reason to expect the like Difficulties ; lay me aside, and consider yourself, *Stesichorus*; yourself, *Stesichorus*, and be taught by your own Example. Never did man put himself upon serving his Country with a *purer* Intention and more Disinterested affections. And yet consider, *Stesichorus*, what you have gotten by all your pains, and how much worse it had been with you, had you met with an Enemy unlike my self. Though indeed had a man Wind and Tyde on his side, and sailed with never so full a Gale, yet it would not be his Wisdom to make too bold with his Fortune. [a] ‘ By ‘ the same methods by which you (neither a Tyrant over your Country, nor ‘ hated by all the world, as I am,) gained the Applauses of the Multitude and ‘ made yourself (at least you thought ‘ so) many Friends, did you make Me ‘ your Enemy ; and by the same method

' had I been in your place, a Patriot in-  
 ' stead of a Tyrant, might I have met  
 ' with the same successes, and been as  
 ' much the *Himeræans* Darling. And  
 ' yet consider how ill your Country hath  
 ' requited all the services you perform'd,  
 ' and the hazards you ran upon her Ac-  
 ' count, and how much better it is with  
 ' the *hated* Tyrant, than with the *applaud-*  
 ' *ed* Patriot. Would you see the Man  
 that receives the Blessings of his Coun-  
 try, and feels not her Displeasures, nor  
 ever finds himself so ungratefully used,  
 as you have been, by those whom he  
 most strives to serve : you will find  
 'tis He, that will never have any  
 thing to do with the Publick, but  
 wisely keeps himself to himself, and  
 minds only his *own* business ; nor takes  
 any other Business for his *own*, but how  
 to enjoy himself.

[a] Nescio (quod sæpius dictum velim) an in versione Authoris  
 sensum affectus sim : Græca obscura sunt & mendosa, cum  
 passim, tum maxime in ultimis hisce ad Stesichorum Epistolis :  
 nec ullum mihi e MSS. aut variantibus Codicibus Subsidium. Hoc  
 potissimum in loco nimium mihi metuo.

## Ep. 147. To Stesichorus.

V. Ep. 22, 73.

**V**Alue not, *Stesichorus*, what *Eubulus* and *Ariphantus* have told me concerning you, nor let their pretending themselves to have been put upon that Bloody design by you and your Poems, give you the least disturbance. How narrowly I escaped their hands at *Himera*, you yourself know; but since I have escaped them, their naming your *Verse* as the Motive of so desperate an Undertaking, ought to be rather a matter of Rejoycing to you, than the Contrary. And [a] that both upon your own Account, and upon mine: upon your own; their very Accusation proving what a Command those Poems, with which the Sacred Muses inspire you, have over the very Hearts and Souls of Men: upon mine; my Deliverance (if that be a thing worth your Regard) proving me to be placed above the Power of my Enemies. If *Stesichorus* his *Lyre* can put men upon Destroying Tyrants, the *Lyre*, in his hands, is a more dreadful Instrument, than the *Trumpet*: but still the *Fortune* of *Phalaris* is too

N 4

strong

strong for the *Lyre* of *Stesichorus*. And now, the Horrid danger past, I know both where to shew my self a *Tyrant*, and where a *Friend*. Nor is *Stesichorus* a person to be involved in the same Fate with *Ariphantus* and *Eubulus*. To *them* I have been what they have deserved, to *you* I am and ever shall be what I always were. So far from altering my Sentiments concerning You yourself, because some who pretended themselves your Admirers, designed my Destruction, that had they Effectuated as well as Designed it, I should have been unwilling to have had the Blame laid at your door. Nor, had I fallen by their hands could it have been said that you were any whit concerned in it. You may perhaps, in some or other of your Heavenly and Majestick Poems have Magnified the *Destroying* of Tyrants as a Glorious Action. Nor do I myself contradict it. But to *Destroy* Tyrants is one thing, to *Kill Phalaris* another. This is not (as you well know) the first proof I have had \*: Neither hath \* *Dropidas*, nor any other man in the world, (not deserving it) found me a *Tyrant*; no, not one. Nor would *Jupiter* himself (who well merits of Me the Title of *Deliverer*, and who

\* Ep. 138.



who best knows how to distinguish the Just from the Unjust) when only *Eubulus*, *Ariphantus* and *Phalaris* were left in his Temple, have so miraculously delivered the *two* Conspirators into the hands of the *one* Tyrant, had he Judged me worthy of that Fate which they designed me. 'Tis true, that Sink of Lust, *Conon* ; that projector of my Destruction, *Theagoras* ; that *Antimedes* and *Pericles*, and what others like them I have been able to get into my hands, I have put to death : but not Unjustly ; their Actions against me having been such, which, had I been placed in a far lower Station than I am, I would rather have lost my life than not have Revenged. Let such as they are call me Murderer, Monster, Atheist, Tyrant, Enemy to God and Man, or what worse Names they can Invent, and Spare me not. To have their Praises, would, in the sight of all Wise and Good men, be my Reproach, and Mercy to them a Crime ; and Such a Crime which I shall ne're be guilty of. Some of them therefore have I caused to be shut up and roasted in the Belly of my Brazen Bull ; others to be nailed to the Cross, and hoisted up into the Empty Air, a miserable Spectacle of Slow death, and dismal

mal warning to all Beholders not to Attempt any thing against *Phalaris* ; others have had their eyes burnt out of their heads, others their hands, legs, and the other extreme parts of their Bodies lopped off ; others all their Bones broken upon the Wheel ; and others the skin of their heads drawn over their faces : and others have I put to several other kinds of death, the very same which they were contriving against myself ; which who can call *Unjust* ? To all these I must confess I have been a Tyrant : and for their sakes alone was it that I were so Ambitious (nor do I deny it) of getting into my hands a power above Controul, that I might be able to give such Miscreants their due Rewards. But to all Just and Good men, the same am I now a Monarch, that I were when a Private man : over Them I am no *Usurper*. Think not therefore, *Stesichorus*, when in any of your Poems the Muses inspire you with an Indignation against the Exorbitancies of a Lawless Power, that I am the person you aim at. Receive their Inspirations with a willing mind, and freely give them Vent ; nor let any regard to me check the Current of your Noble Thought. No hand can slaughter

*Pha.*

*Phalaris*, (how much soever a *Tyrant*) before the Term his Fate hath allotted him. His Destiny is long since decreed, and when the fixed period is come, though there were not a Poet in the world to write Verses against *Tyrants*, *Phalaris* must dye. And whether sooner or later, I submit to my Doom. In the mean time *Eubulus* and his fellow Conspirators, who thought Fate too *tardy* with the Tyrant, and were for taking her work out of her hands, have received the reward their daring Folly requir'd: not that reward the Laws of *Greece* propose to those vain-glorious Fools that shall venture their lives to murder a Tyrant, but that which such Fools may expect when they fall into the Hands of a Tyrant, who is above the Laws of *Greece*. For causing them to be let down breast high into the Cage where the *Himeræans* keep their wild Beasts, in that posture, with the addition of several other Tortures, they continued one whole day and night together before they dyed. As for your self, *Stesichorus*, long may you live and Happy. Fare you well. And may you never, I will not say meet with a Fate like theirs, (your own Worth will secure you from that) but

but may you never meet with Enemies that would force you to be as Cruel as *Phalaris*. As the Muses are your Glory, so forsake them not. And to give me some relief under the multiplicity of Cares with which I am distracted, send me some or other of your Heavenly Compositions.

[a] *Idem & hic repetendum quod ad Superiorem Epistolam dictum est.*

[b] For, *πὲρ παθῶν, πὲρ μαθῶν* seems a more probable lection. But the original is here manifestly imperfect, and in this Author one Breach shatters the whole Counexion; the Composition being generally carried on in a continued train of Antitheta's: So that I were at Liberty, without nicely confining my self to his remaining words, to piece up our of other Epistles as agreeable a sense as I could, and not contradictory, I presume, to any History.

### Ep. 148. *To the Ennæans.*

Vid. Ep. 81, 137.

**I** Think, That you enjoy your Liberty is owing to me; but the Enjoyment of your Liberty I shall not charge to you as a debt, nor call you Ungrateful upon that Account. But pay me, I beseech you, the Moneys which you borrow'd of me. For I have at present extraordinary occasion for Money; and am fain to send all *Sicily* over a borrowing. And some have

have supplied me of *Free Gift*, as the\* Ep. 11

\* *Geloans* and *Leontines* ; others promised me a *Loan*, as the *Hyalæans* and the *Phintians*. What therefore mean you, O ye *Ennæans*, not to repay me my own Money, when others, no way oblig'd to me as you have been, freely supply me with *Theirs* ? And if those who have promised to lend me *Moneys* should hear, that instead of calling upon my *Debtors*, I should press upon others, upon whom I can pretend no claim, would they not, think you, be tempted to fall back from their word, as having too great reason to suspect, that the man who can so easily Forget the *Debts* owing to himself, would not much better Remember the *Debts* he owes to others. All these things consider'd, I hope you will be ashamed any longer to delay me the payment of my Money. But if Reason and Argument be of no force with you, assure your selves I shall speedily find out some more powerful means than bare words, which will force you to be *Honest*, if they may be said to be so, who are not so till they are forced to it.

*The End of Phalaris his Epistles.*

The



# The Alphabetical order of the Epistles, taken out of the *Oxford* Edition, G. L.

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